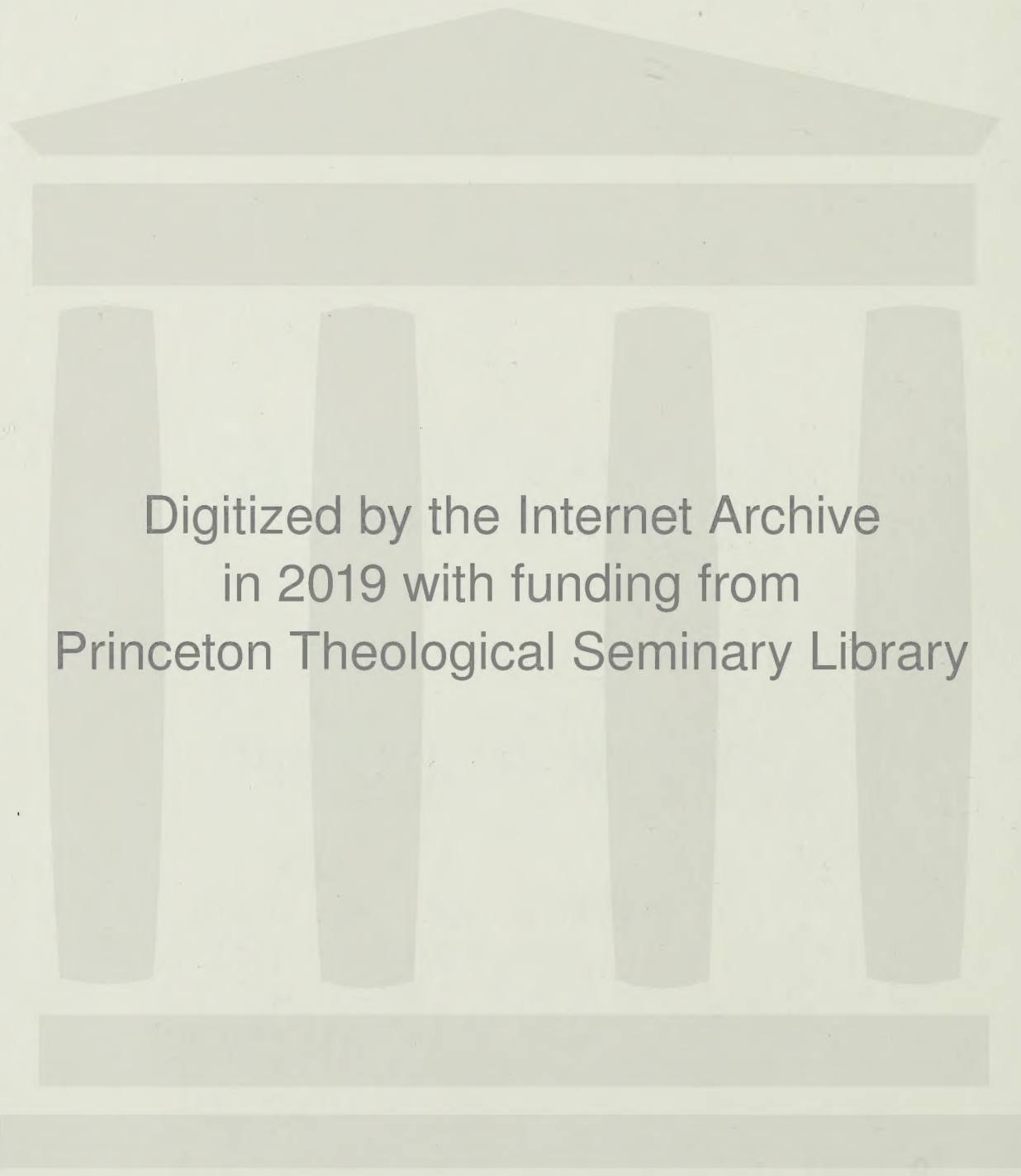


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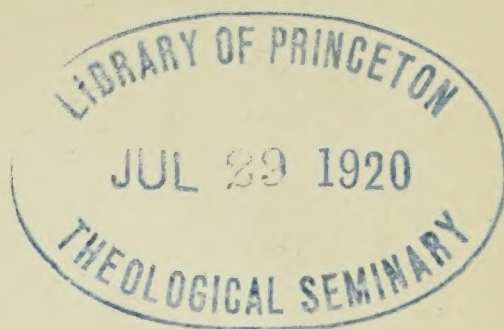


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A CATALOGUE  
OF THE  
SYRIAC MANUSCRIPTS



PRESERVED IN THE LIBRARY  
OF THE  
UNIVERSITY OF CAMBRIDGE

BY THE LATE  
WILLIAM WRIGHT, LL.D.,  
FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX

BY  
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FELLOW OF GONVILLE AND CAIUS COLLEGE.

IN TWO VOLUMES

VOL. I

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## TABLE OF CONTENTS.

	PAGE
INTRODUCTION . . . . .	vii
1. ORIGIN OF THE COLLECTION . . . . .	viii
2. S. INDIAN SYRIAC MSS. . . . .	xviii
ADDITIONS AND CORRECTIONS . . . . .	xxix
CATALOGUE OF MANUSCRIPTS . . . . .	1
APPENDIX . . . . .	977
SUPPLEMENT . . . . .	1247
INDEXES . . . . .	1255
1. INDEX OF MANUSCRIPTS . . . . .	1255
2. LIST OF DATED MANUSCRIPTS AND OF DATES MENTIONED IN THE MANUSCRIPTS . . . . .	1260
3. GENERAL INDEX, INDEX OF SUBJECT-MATTER, AUTHORS, ETC. . . . .	1262
4. INDEX OF PERSONAL NAMES . . . . .	1278
5. INDEX OF GEOGRAPHICAL NAMES . . . . .	1283
6. SYRIAC INDEX . . . . .	1287







## INTRODUCTION.

ALTHOUGH the collection of Syriac manuscripts in the Cambridge University Library cannot be said to be remarkable either for its size or in general for its antiquity, it may at least claim to be fairly representative and to possess several manuscripts of the first importance. It is proposed here to give some account of the formation of this collection, and, in view of the number of Syriac manuscripts of S. Indian origin which it contains, to append a few introductory notes upon the Syriac literature of S. India generally.

It is very doubtful whether the University or any of the Colleges possessed a single Syriac MS. previous to 1632\*. In this year died William Bedwell, the father of Cambridge Orientalists, who shares with the Leyden scholar Thomas van Erpe (1584—1625) the honour of opening Arabic literature. In this year, too, the first stimulus to Oriental learning in the

\* Thomas James, indeed, in his *Ecloga Oxonio-Cantabrigiensis* (London, 1600), mentions among the MSS. of Corpus Christi College: "vol. 384, *Psalterium in lingua et caractere Aramaica*," but *Aramaica* is an error for *Armenica*. The mistake is repeated in Bernard, *Cat. Libr. MSS. Angl. Hibern.* (Oxford, 1697), 1652. 385: "*Psalterium in lingua et caractere Aramicis*." Le Long's statement in *Bibl. Sacra* (ed. C. F. Boerner, Leipzig, 1709), p. 177: "*Pentateuchus Syriace Cantab. Bibl. Collegii S. Benedicti, cod. 385, num. 1652 catalogi editi*" is also incorrect, as the MS., which Bernard describes in ambiguous terms (1651. 384: "*Liber valde peregrina lingua & ignotis plane characteribus scriptus*"), is actually in Arabic. The librarian, Mr C. W. Moule, kindly informs me that both MSS. are correctly described in the College catalogue of 1722.



University was given by the foundation of the Sir Thomas Adams chair of Arabic, and the “matter and store of Bookes to encourage & cherish this new studdy” was provided by the acquisition of Van Erpe’s collection of Oriental MSS., the gift of the widow of George Villiers, Duke of Buckingham. As a full account of the acquisition of the Erpenius MSS. and a reprint of early contemporary lists of the collection have been given elsewhere\*, I shall merely present some supplementary details which help to ensure the identification of the MSS., illustrate the older methods of enumeration, and in one or two cases refer to Syriac MSS. now unfortunately missing.

#### ERPENIUS MSS.†

Le Long, *Bibliotheca Sacra* (Leipzig, 1709), dealing with the Pēshītta, mentions four of the University Library manuscripts. Of these (1) Psalmi Syriacè, cod. 2489, and (2) Prophetæ majores & libri Deutero-canonici, etc., cod. 2490, correspond to nos. 50 and 51 of Bernard and Yeates‡, and to the MSS. now marked Gg. 6. 30 and Ll. 2. 4 respectively. The remaining two, though mentioned by both Bernard and Hottinger, have since disappeared.

\* See Mr E. G. Browne in the *Journal of the Royal Asiatic Society*, July, 1894, pp. 417—422, and (for the reprinted University manuscript catalogue in particular) his *Catalogue of the Persian Manuscripts in the University of Cambridge* (1896), pp. xii—xxii. It is worth noting that Gg. 2. 14, Ll. 2. 4, and Gg. 3. 30 which are marked inside [lib.] 38, 75, and 76 respectively, actually occur in that order in the manuscript catalogue.

† The account of the Erpenius MSS. which George Dyer (*Privileges of the University of Cambridge*, 1824, vol. i. p. 597) claims to have given, I have been unable to trace. Montfaucon, *Bibliotheca MSS.* (Paris, 1739), t. i. p. 672, under the title “Libri Orientales Thomae Erpenii,” mentions only six MSS., none of which are Syriac.

‡ Yeates, as cited below, p. xiii. Both MSS. are mentioned by Hottinger, *Promptuarium sive Bibliotheca Orientalis* (Heidelberg, 1658), *Appendix*, pp. 24 sqq.



## LE LONG.

## HOTTINGER.

## BERNARD.

(3) Cod. 2448: Evangelia Arabicè caractere Syro, e mss. Erpen. Quatuor Evangelia Arabicè sed caractere Syro in quarto. 2448. 9. Quatuor Evangelia caractere Syro.

(4) Cod. 2449: Psalmi Arabicè caractere Syro Kerschouni. In cujus fronte haec inscripta leguntur: "Versio Psalmorum Arabica satis vetusta, nondum typis excusa. Ex collatione enim cum editione Psalterii Arabica Augustini Nebiensis & cum Bibliis Polyglottis constat nec Antiochenam nec Alexandrinam esse translationem. Defecit exemplum ab initio usque ad Ps. xxii. Adjectae sunt ad finem libri Pericopae variae ex Vet. Test. cum canticis juxta LXX. Interpretes." Liber Psalmorum Arabicè sed caractere Syro, dis caractere Syro. 2449. 10. Psalmi Davidis caractere Syro.

The class-mark of the lost Kārshūnī Gospels is probably Dd. 15. 1 *a*, which is known to have been missing at all events since 1775. The printed list appended to Vossius' funeral oration on Erpenius mentions a MS.: "Quatuor Evangelia Arabice, sed caractere Syro, in 4." This is no doubt the manuscript in question, and may be the same, also, as the "Testamentum Nouum Arabicum" (A. γ. 1) of the contemporary University manuscript catalogue (see E. G. Browne, *Persian Catalogue*, p. xviii).

Of the Kārshūnī Psalter no trace can now be found, in spite of Le Long's comparatively full description. Hottinger appears to have derived his description of the missing Psalter from Vossius, and we may, in all probability, identify it with A. γ. 22\* in the manuscript catalogue. It is therefore impossible

\* Gg. 6. 30, with which A. γ. 22 is doubtfully identified (*Pers. Cat.*, *loc. cit.*), is Syriac in language as well as in character.



to identify it with another Kārshūnī Psalter (Ll. 6. 12), which is described under the old class-mark A. γ. 33\*, and on the fly-leaf of the MS. itself (see below, p. 1033) in almost identical terms.

No doubt can be attached to the identification of Dd. 10. 9, and Mm. 4. 18 (the lexicons of Ebdochus and Bar Bahlūl). The former is mentioned by Bernard (item 2491. 52) and Hottinger, who follow the contemporary lists in writing Elidoc[us] for Ebdochus, an error found on the fly-leaf of the MS. itself (see below, p. 996). As for Mm. 4. 18 it can scarcely be any other MS. of Bar Bahlūl that Edmund Castell used in the preparation of his Lexicon; Hottinger expressly states that it belonged to the collection of Erpenius (see below, p. 1036)†. Finally, there remain three MSS. in the contemporary manuscript catalogue. These can now be identified without much difficulty, although their description in the printed lists of Vossius and Hottinger (couched in identical terms) is somewhat ambiguous:

VOSSIUS AND HOTTINGER.	MS. CATALOGUE‡.	
(1) Liber theologicus in folio.	Syriaca Miscell. etc.	Gg. 3. 30, size of leaf about 10 in. by 7½.
(2) Alius sed mutilus in quarto.	Liber medicinae Syri- acè mutilus.	Gg. 2. 14, 367 leaves, size of leaf 9½ in. by 6½.
(3) Liber philosophi- cus ingens volumen & antiquum ac elegantis- sime scriptum in quatto (sic). [Bernard: 2493. 54, Liber philosophicus vol- umine ingenti.]	Liber philosophicus et astrologicus characteribus Syriacis.	Mm. 6. 29, 151 leaves, size of leaf, 6¾ in. by 5.

\* *Persian Catalogue*, p. xxi.

† Reference is made to the MS. in Walton's letters to Lightfoot (Lightfoot's works, ed. Pitman, London, 1824, vol. xiii. p. 354 sq.). It is probably also the "MS. Syriac Lexicon which Mr Wheelock had with him when he died" (see his letter of the 27th April, 1655). Bernard's description "2492. 53. *Isa bar Bahlul*, *Dictionarium Syrum & Arabicum*" may have misled Gesenius, see Duval, *La Littérature Syriacque* (Paris, 1899), p. 303, n. 2.

‡ *Persian Catalogue*, pp. xxi. and xvii.



The identifications in the second and third columns are practically certain, but those of the first and second are conjectural, and rest chiefly upon the agreement in the use of such terms as 'mutilus' and 'liber philosophicus.' But Mm. 6. 29 can scarcely be styled an 'ingens volumen'; such a description suits Gg. 2. 14, and rather than assume that we have here a reference to some MS. now lost, it is preferable to transpose the second and third items in the first column.

There seem to be no reliable traces of any other missing Erpenius Syriac MS.\*, and we may conclude that, of an original nucleus of ten presented to the Library, two have been lost between the years 1708 (date of Le Long, *Bibl. Sac.*) and 1775 (Dd. 15. 1 *a* known to be missing). We may at all events trust that the lost MSS. can be spared more readily than, e.g. Gg. 2. 14, which restores some lost Syriac writings of Jacob bar Šalībī and Nicolaus Damascenus, or the Psalter, Gg. 6. 30, which Van Erpe seems to have used for his edition of the Psalter†, or Ll. 2. 4, a fine Biblical MS. of the xiith cent., one of the three MSS. collated for Walton's Polyglot‡. Of the influence of the

\* The mention of "Erpenius's Pentateuch with the Prophets, in MS." among the books which Castell left to Bishop Compton (Nichols, *Lit. Anecd.*, vol. iv. p. 28 sq., London, 1812) appears to rest upon a misunderstanding of his testament (cp. Brit. Mus., no. 22905, f. 99: *Erpenij Psalterium Syriacum; Erpenij N. Testamentum Arab.; Erpenij pentateuchum; prophetas majores et minores in Arabic. MSS. Seldeni, MSS. 4º*). Castell left no Syriac MSS. of his own.

† Erpenius used two MSS.; one was brought from the East by Joannes Borelius, the other "ego quoque inde sum nactus." No light is thrown on this or on any other of his Syriac MSS. by his letters to Casaubon (see especially the originals in the British Museum, Burney 364, pp. 20 sqq.), or by his correspondence as published by Houtsma in the *Verhandelingen d. Koninklijke Akademie* (Amsterdam, 1886), pp. 1—116. It may be added that Gg. 6. 30 is evidently the Cambridge Syriac Psalter which J. Viccars claims to have used in his *Decapla in Psalmos* (London, 1655).

‡ Some of the results of this collation are published in vol. vi. of the Polyglot, where the date of the MS. is erroneously given as 1066 (the mistake is repeated in Cornill's *Ezekiel*, p. 138). The error is corrected in the *Addenda*, p. 49. Walton's description of the MS. (*Prol.* chap. xiii, sect. 8): "prophetas



acquisition of the Erpenius MSS. upon Cambridge Oriental studies of the xviith century this is not the place to speak, but I cannot refrain from expressing the conviction that it is largely to this collection of Syriac MSS.—small though it was—that the University owed her Syriac scholars Herbert Thorndyke, Edmund Castell, Thomas Hyde, not to mention William Alabaster and William Beveridge.

### MOORE MSS.

With the somewhat doubtful exception of the Huntington MSS., to be noticed presently, no other Syriac MSS. were acquired until 1715 when King George I. presented to the University the library of John Moore, Bishop of Ely\*. Of all Moore's MSS. (nearly 1800 in number) only two appear to have been Syriac. The most important of these is Ff. 2. 15†, containing the Acts and Epistles, one of the MSS. which Lee consulted in the preparation of his N.T. Bernard also mentions among Moore's MSS. "644, Lexicon Syriacum pro Novo Test. Graece explicatum, additis locis ubi tales voces occurrunt, authore (ut videtur) D. Buncle‡, 8vo.," and "649, fasciculus chartarum ubi

*maiores et libros omnes qui vulgo Apocryphi dicuntur nobis exhibuit*" is hardly accurate.

\* See *Persian Catalogue*, p. xxvi.

† Item 9805. 619 in Bernard's catalogue; cp. below, p. 1008. Le Long's statement in *Bibl. Sacra* (Paris, 1723), vol. i. p. 101 (B), appears to have arisen from a confusion with the Oxford ms. Or. 119.

‡ This is probably the Buncle to whom Castell refers in his *Lexicon* (*Pref.* to edition of 1669): "ms. Arabicum librorum historicorum Jos. Jud. Sam. mihi à Doctiss. viro D. Buncle benigne communicatum" (see the list of abbreviations s. Bc, where "etc." is added after "Sam."). This ms., too, seems to have passed into Moore's possession (cp. Bernard, no. 9825. 639: "Liber Josuæ, Judicum, Ruth & Samuelis, arab. 4to."), and is now in the University Library (Kk. 6. 3). Buncle is conceivably the "Buncley" from whom Moore acquired the Greek ms. Ll. 2. 13 (Gregory, *Textkritik d. N.T.* vol. i. p. 145).

calendarium Arabicum literis Syriacis. 4to." No. 644 (now among the Adversaria, Kk. 6. 11) is, as a later hand has remarked on the fly-leaf, really the work of Arnold de Boot (died 1650), and was compiled in the year 1628. A fragment of no. 649 may survive in Add. 2057<sup>1</sup> (p. 1199 below).

### HUNTINGTON MSS.

It was probably at the end of the xviith or beginning of the xviiiith cent. that the Library became possessed of three MSS. belonging to Robert Huntington (1637—1701):—Dd. 3. 8, Dd. 10. 10 (= Hunt. 36) and Dd. 15. 2 (= Hunt. 58). Dd. 3. 8<sup>1</sup> is the second half of the Ecclesiastical history of Barhebraeus, the first half of which is at the Bodleian (Hunt. 52); the remaining two consist of various homilies, etc., in Kārshūnī. With these exceptions all Huntington's MSS. found their way to Oxford\*.

### BUCHANAN COLLECTION.

The next acquisition (probably in the year 1809) was the collection of Oriental MSS. presented by the Rev. Claude Buchanan, the results of his researches in South India in 1806—7. A large number of these are Syriac and are distinguished by the class-mark Oo. 1†. Thomas Yeates spent two years arranging and collating the Hebrew and Syriac MSS., and published a brief account‡ with short descriptions of the

\* How the above three MSS. reached Cambridge is unknown. Mr A. E. Cowley informs me that Hunt. 36, 52, and 58 were in the collection purchased by the Bodleian from Huntington in 1693. Whether Dd. 3. 8<sup>1</sup> (the *second* half of the history) was included in the original purchase is uncertain. The eighteen leaves which are described under Dd. 3. 8<sup>2</sup> should have been bound up with Dd. 3. 8<sup>1</sup>; see below, pp. 980, 986.

† The Syriac ms. Add. 272, however, belongs also to this collection.

‡ *Collation of an Indian copy of the Hebrew Pentateuch with preliminary remarks containing an exact description of the MS. and a notice of some others*



style, e.g. "no. 7 (= Oo. 1. 7) ...Mesopotamian," "no. 25 (= Oo. 1. 25) ...Antiochian 4to." A rather fuller list of the MSS. was printed by George Dyer in the *Classical Journal*, vol. xvii. p. 186 sq., xviii. pp. 95, 251 sq. (1818), reprinted with additions in his *Privileges of the Univ. of Cambridge*, vol. i., pp. 585 sqq. As regards the provenience of these MSS. we can scarcely go beyond the printed note in each MS. which states that it was found in one of the Churches of the Syrian Christians of Travancore in S. India in 1806. Buchanan, however, in a letter to Dr Jowett (dated June 6th, 1809) says: "all the old Syrian MSS. were found among the Syrian Christians in the interior of Travancore near the mountains. All the printed Syriac books, and a few MSS. of modern date, were found among the Romish-Syrian churches on the sea-shore of Travancore and Cochin." As a matter of fact Oo. 1. 1, 2 is the only Buchanan MS., of whose precise origin we are certain (see p. 1044).

For the rest, the following supplementary details may be useful\*. Writing from Sooksagur (24th Oct., 1805) Buchanan speaks of the "valuable Syriac volumes" which he had met with on his journey thither. From Tranquebar (25th Aug., 1806) he passed to Tanjore, Trichinopoly, Madeira, Tinnavelly and Ceylon; Travancore and Trivanduram (19th Oct.). Thence to Mavelycar, Chinganor (the *Heb. and Syr.*) collected by the Rev. Claudius Buchanan (Cambridge, 1812). Some of the results of Yeates's studies have been worked into his *Indian Church History* (London, 1818, containing some "genuine and select translations of many original pieces"). His earliest notices appeared in the *Christian Observer*, vols. ix. x. (1810—11); for the Buchanan Bible see further, *ib.* vol. vi. pp. 751 sqq. (1807), vol. xi. pp. 105 sqq. (1812), and the references on p. 1044 below, second note. There is also a contemporary ms. catalogue of the Buchanan MSS. and printed books in the University Library (Nn. 6. 45, vol. ii.). It contains an account of the contents of the Syriac MSS. (pp. 20—55), with translations of the subscriptions, etc. The description of the Buchanan Bible alone extends from p. 20 to p. 43. The only Syriac MS. which is omitted is Add. 272.

\* See Buchanan's *Christian Researches in Asia* (London, 1811) and Pearson's *Memoirs* (below, p. 1044, note). The dates are from the letters themselves. The original spelling is here retained.

reputed extreme limit of Roman-Catholic influence), Calicherry, Puttencow, Maraman, Colancherry and Ranniel; writing from the last-mentioned place (12th Nov.) Buchanan says he has been able to obtain some MSS. Next follow Nerenam, Mavelycar, Aleppo, and the Romish churches of Changanacherry, Pulingunne, Candenad and Udiamper (i.e. Diamper). At Cochin he examined several "Syriac and Syro-Chaldaic MSS." Thence he visited Cranganore, Paroor, and Verapoli, where he found a library, many of the books in which were marked "Liber hereticus prohibitus\*." Finally at Angamale he found "a good many valuable manuscripts."

## S.P.C.K. COLLECTION.

The next important acquisition was due to the liberality of the Society for Promoting Christian Knowledge, which, in 1887, presented to the University the MSS. which had been collected for them in 1842—4 by the Rev. George Percy Badger in the course of his mission through Mesopotamia and Kurdistan†. In 1886 Professor Wright was asked to examine these MSS., and "on his report of the importance of the collection (embracing as it does a representative series of Nestorian and other Syriac works in good and often old copies such as no traveller of the present day could hope to bring together), and of the advantage which would accrue to scholarship by its being made more generally known and accessible, the Society very generously resolved 'that the MSS. should be handed over to the University Library of Cambridge as a free gift‡.'"

The class-marks of the MSS. described in this catalogue are Add. 1962—2023, and (Kārshūnī and Arabic MSS.) Add.

\* Cp. Oo. 1. 29, pp. 1108 sq. below.

† See his *Nestorians and their Rituals*, vol. ii. p. 13 (London, 1852). For references to manuscripts cp. further, vol. i. pp. xv, 53, 81, 102, 136 n, 150, 201 sq., 238, 330, 359, 377 sq., vol. ii. pp. 8, 12.

‡ See the Report of the Library Syndicate in the *University Reporter* for 25th January, 1887.



2024—2026\*, 3275—3294. They include a fair number of the works of Barhebraeus (Add. 2003—2012, 3275—3277), and several other MSS. of considerable importance, e.g. Add. 1968 (Nest. N.T. of xith cent.), 1971 (Moses bar Kēphā on the Gospel of S. John), 1972 (Dionysius bar Ṣalībī on the O.T.), 1999 (works of John Sābhā, Dālyāyā), 2000 (the “Causa omnium Causarum”), 2023 (Ecclesiastical Canons, xiiiith cent.), etc.†

#### MISCELLANEOUS MSS.

As regards the remaining MSS., Add. 272 and 285<sup>32-35</sup> are of S. Indian origin. For the former, see above, p. xiii, n. †.

Add. 1155 a Neo-Syriac Lexicon, acquired from the Rev. S. S. Mitchell, Rome, 1875.

Add. 1166 from La Ferté's sale (May, 1873).

Add. 1167, once the property of Dr A. Clarke, a MS. of S. Indian origin.

For Add. 1700, containing the Harklensian N.T. and the two Epistles of S. Clement to the Corinthians, see below, p. 16.

For Add. 1852, see below, p. 1122.

Adds. 1854—7 Jacobite Liturgical MSS. of S. Indian origin, presented by the late Bishop Speechly (Aug. 1878).

Adds. 1865—6 from the Bragge sale (1876, lots 170 and 284).

Adds. 1882—4, Tischendorf fragments (cp. *Muḥammadan Hand-list*, p. 351).

Adds. 1903 and 1904 (the latter is a transcript of a MS. of the Harklensian Gospels), purchased from the widow of Prof. H. Petermann.

\* For Adds. 2024—2026 see the Supplement (pp. 1247—1253). For other (Arabic) mss. belonging to this collection, see Mr E. G. Browne, *Hand-list of Muḥammadan MSS.*, nos. 1535—1540 (Adds. 2027—2030).

† These MSS. together with Add. 2034—2052 resemble generally the more recent acquisitions in the British Museum. See Rev. G. Margoliouth, *Descriptive List of Syriac and Karshuni MSS. in the British Museum acquired since 1873* (London, 1899), p. iii sq.

Adds. 2810—2822, purchased through Prof. Wright (1888).

Add. 2879 bought from F. A. S. Stern, Esq. (1886).

Adds. 2880—2, 2884—6 bought at Yabrūd by Dr. W. Wright of Damascus.

Adds. 2887—9, 2903, 2919, 3086, 3087 formerly in the possession of Dr Badger. The last two form part of the W. Robertson Smith donation.

Adds. 2917—18, presented by the Rev. G. Phillips, D.D., President of Queens' College.

Add. 2973 presented by the Rev. G. M. Rae, D.D., formerly of Madras (February, 1887), a Syriac liturgy from S. India.

Add. 2989 purchased from the Rev. Greville T. Chester.

Adds. 3174—5 bequeathed by Prof. W. Robertson Smith. (Add. 3174 formerly belonged to Prof. Wright; on an earlier possessor of Add. 3175 see p. 1234.) The former is an abridgment of Bar 'Alī, the latter is a fine MS. containing the Syriac translation of a number of S. Basil's homilies.

Adds. 3218, 3224, and 3269 from the late Prof. Bensly; the last two were formerly in the possession of John Lee of Hartwell\*.

Adds. 3514, 3538, and Or. 11 bought from I. E. Gejou, Paris.

Add. 3745 recently classed. No record of acquisition.

The class-marks 2034—2077 inclusive require a word of explanation. The first nineteen (2034—2052) are MSS. of E. Syrian origin purchased by Prof. Bensly in 1891. Adds. 2053—2058, fragments, mostly of modern date, are all of unknown origin, and the remainder (2059—2077) are fly-leaves and other fragments from the bindings of MSS. in the S.P.C.K. collection†.

\* See below, pp. 1235 sqq., and cp. Land, *Anecdota Syriaca*, t. i. p. 87 sq.

† The present writer desires to emphasize this last fact, since it is improbable that the heterogeneous mass of leaves and fragments through which he has waded have in all cases been sorted successfully. This is one of the many instances in which the loss of Dr Wright's unequalled experience will be seriously felt.



## S. INDIAN SYRIAC MSS.

Since it will have been observed that a noteworthy feature of the Cambridge collection is the comparatively large number of Syriac MSS. from S. India, it may be useful to add a few general statements relating to these and other Syriac MSS. of similar origin. The whole subject, it is true, is closely bound up with the history of the Nestorian church in India, but it would be undesirable here to enter into any discussion, however brief, of its origin\*.

In the first place it is to be regretted that none of the S. Indian Syriac MSS. are of an age which our knowledge of early Nestorian missionary enterprise would have led us to expect. The oldest specimen of Syriac east of Persia is the famous Chinese and Syriac tablet of the year 781 A.D. discovered at Si-ngan-fu in 1625†. [From China, also, comes the copy of an Estrangēlā Biblical MS. mentioned by de Sacy (*Journal des*

\* The literature of the subject is extensive, and to some extent uncritical. The following works are among the best: Paulinus a S. Bartholomaeo, *India Orientalis Christiana* (Rome, 1794), W. Germann, *Die Kirche der Thomaschristen* (Gütersloh, 1877), and especially G. M. Rae, *The Syrian Church in India* (Edinburgh, 1892). For the bibliography in general, see A. C. Burnell, *A tentative list of Books and some MSS. relating to the history of the Portuguese in India Proper* (privately printed, Mangalore, 1880).

† It is the subject of a monograph by Henri Havret, S. J.: "La Stèle Chrétienne de Singan-fou," in the *Variétés Sinologiques*, xii., where full bibliographical details are given; see also Lidzbarski, *Nordsemit. Epigr.* p. 499 (Weimar, 1898). There is a copy of the inscription in Yule's *Book of Ser Marco Polo* (2nd ed., London, 1875), vol. ii. p. 21 sqq. For a criticism of Assemani's readings of the Syriac (*B. O. t. iii. ii. pp. dxlii. sqq.*), see I. H. Hall in the *Journal of the American Oriental Society*, vol. xiii. pp. lxxiv. sqq., and in the *Amer. Journ. of Sem. Lang.* vol. xii., pp. 118 sqq.

*Savants*, 1825, p. 670 *n.*), a description of which he has given in *Notices et Extraits des MSS.*, t. xii. pp. 277—286 (1831).] On the other hand it would appear that the oldest dated Syriac MSS. from S. India are of the xvth cent., viz. the Vatican MSS. (Assemani, *C.B.V.*), no. xvii. dated A.D. 1510, and nos. ii.—iv. xlv., lxxxv., lxxxviii., cxxviii. ranging from 1556 to 1562 A.D.\* The earliest dated MSS. in the Cambridge collection are Oo. 1. 7, and Oo. 1. 15 of 1682 and 1691 respectively. Of the six Paris MSS. (Zotenberg, nos. 24, 25, 92, 186, 187 and 280)† the oldest is no. 187, dated 1689. At the Bodleian, Oxford, it would seem that the oldest MSS. are the recently acquired MS. Syr. e. 5 and 6; the latter (containing the Pauline Epistles, James, 1 Peter and 1 John) is dated A.D. 1734, the former is of about the same date, perhaps a little later‡. In addition to these, Or. 628 and parts of Or. 623 (Payne Smith, *Cat.* nos. 200 and 36) belong to the xviiiith cent., the rest (Or. 624—626, 631, 655, 666 and 667) are later. There are no S. Indian Syriac MSS. at the British Museum (Add. 21,454, does not belong to this category; see Wright, *Cat.*, p. 1167). Finally, at Leyden there are a few MSS. to be noticed, viz.: de Goeje (*Catalogus Codicum Orientalium*, 1873), nos. mmcccxlix—mmccclii [Cod. 1204, 1212—1215]§. On the other hand, de Goeje, no. mmcccxlv. [Cod. Heb. Scal. 18], from which Ludwig de Dieu printed the Syriac Apocalypse in 1627, by the Indian scribe

\* The energetic bishop Joseph (see *Ass. B. O.* t. iii. ii. p. clxv. sq.), the copyist of nos. xlv., lxxxviii., cxxviii., is probably responsible also for nos. xlvi., lxii. and lxv., which are therefore of S. Indian origin also.

† No. 92 (=Suppl. 12) is cited on the authority of Renan, *Hist. des Lang. Sém.*, 4th ed., p. 288, n. 6.

‡ I am indebted to Mr A. E. Cowley of the Bodleian Library for the notices of these two MSS.

§ The Syriac portion of cod. 1213—14 [no. mmcccli.], a native history of the Syrians of Malabar, has been edited by Land, *Anecdota*, t. i., pp. 24—30 (Syriac text), 123—127 (cp. also p. 7 sq., 179 sqq.). Oxford Or. 667, f. 21 sqq. is similar.



Caspar, is not necessarily of S. Indian origin. Caspar seems to have been simply one of the transcribers employed by the Propaganda\*.

As regards the class of literature represented in these MSS. it is needless to say that it is almost wholly Nestorian†. Biblical (including the Apocrypha and lectionaries), liturgical, and homiletical MSS. predominate. Grammar is represented in Oxf. Or. 667, history in Oxf. Or. 667, and Leyden, 1213—14; canons (of 'Abhd-īshō') in Vat. cxxviii. and Oo. 1. 11 (19); there are a few selections of various kinds in Camb. Oo. 1. 11; 15, and 29. It may be added that Camb. Oo. 1. 9, and Vat. lxii., lxxxv. contain services according to the usage of Mosul.

If, now, we may assume that Cosmas (first half of the sixth cent.), is the earliest reliable witness for the existence of the Syrian church in S. India‡, it would appear at first sight remarkable that the oldest MS. of known date (Vat. xvii., A.D. 1510) is almost exactly a thousand years later. A possible explanation, however, lies at hand.

The fortunes of S. Indian Syriac literature are bound up with the establishment of Roman Catholicism in that country, the foundation of which was probably laid in the missionary journey of Jordanus in the first half of the fourteenth century§. Papal authority was at the height of its power in the xvth

\* On this scribe see generally Uhlius, *Thesauri Epistolici Lacroziani*, t. i., p. 19 sq. (Leipzig, 1742); Michaelis, *Introd. to the N. T.* (translated by Marsh), vol. ii., pt. 2, p. 560 sq.; Tregelles, *Introduction*, p. 28 (corrected by Le Long, *Bibl. Sac.* t. i., p. 191); cp. also the ms. in the Hunterian Library, Glasgow, cited by T. H. Weir, (*Journ. Roy. As. Soc.*, 1899, p. 755). A Caspar of Cyprus, a Maronite, was the copyist of Vat. no. cc., and is thus described by Assemani: "unus e primis collegii Maron. in Urbe a Gregorio XIII. Pont. Max. anno 1584 fundati alumnis."

† Among the Jacobite mss. are the Oxford, Or. 626, and a few in the Cambridge collection, cp. below, p. xxi. They are wholly biblical and liturgical.

‡ G. M. Rae. *op. cit.*, pp. 114—118.

§ *Op. cit.*, pp. 187—194.

cent. and culminated in the Synod of Diamper in 1599. Thenceforth it gradually waned, and in 1653 the Syrians revolted, some returning to their original rites, whilst others remained Romish-Syrians. Ten years later the Dutch gained supremacy; and finally in 1665 the Syrian community acknowledged as their head Gregory, the Jacobite metropolitan of Jerusalem. This year constitutes the *terminus a quo* for the arrival in India of such Cambridge Jacobite MSS. as Oo. 1. 1, 2; Oo. 1. 13; and Add. 272. The Synod of 1599, to which we have just referred, is of more importance for our present purpose inasmuch as it provides a criterion for undated Nestorian MSS., and at the same time probably accounts for the poverty of the Indian Syriac literature and the absence of really old MSS.

The main object of the Synod of Diamper\* was to stamp out Nestorianism and enforce Roman Catholicism. With this object a careful examination was made of all the extant writings, and those which taught the heresy of Nestorius, or spoke against the Virgin, or suggested an early rivalry between S. Peter and S. Thomas (the patron saint of the S. Indian Syrians), or were opposed in any way whatsoever to the teaching of Rome were condemned to be burnt. This was actually done at Angamale, Chinganor, and elsewhere. Exceptions were made in the case of the Bible (see below, p. xxiii), and such office-books as the *Hūdhrā*, *Gazzā*, etc., which were ordered to be purged by the erasure of all Nestorian names and by being amended generally in accordance with the edicts of the Synod†.

\* On the edicts of the Synod of Diamper (Udiamper) see in addition to the works cited above, page xviii, note \*, Geddes, *History of the Church of Malabar* (London, 1694); J. F. Raulin, *Historia Ecclesiæ Malabaricæ* (Rome, 1745); and G. B. Howard, *The Christians of S. Thomas and their Liturgies* (Oxford, 1864), pp. 36 sqq. Howard's MS. of the liturgies is now in the Bodleian Library, Oxford, MS. Syr. e. 5.

† For illustrations of the alterations see Geddes, *op. cit.*, pp. 151, 189, 231 sqq., 362. Examples of these erasures are to be found in Oo. 1. 22.



Fortunately the edicts of the Synod give us some idea of the writings which were burnt\*. Among them are mentioned :

The infancy of our Saviour, or the History of our Lady†; the Book of John Barialdon (Bar Khaldon)‡; the Book of the Fathers§; the Procession of the Holy Spirit; the Book of the Pearl (‘Abhd-īshō’); Maclamatâs (i.e. Makāmât, ‘Abhd-īshō’'s Book of Paradise); a Life of Abba Isaiah (which anathematized Cyril of Alexandria); the Book of Synods (with a forged letter of Pope Caius); the Book of Timothy the Patriarch||; the Letter which came down from Heaven, called also the Letter of the Lord's Day¶; the Uguard or “Rose” (the *Wardā* ?); the Camiz (the *Khāmīs* ?); an exposition of the Gospels wherein it is stated that 1 John and James are not the work of the Apostles whose names they bear and are therefore uncanonical\*\*; the Book of Rabban Hormizd the Martyr; the Letter of Mār Narsai (against the doctrine that Mary is the Mother of God); a book after the manner of the *Flos Sanctorum*, containing the lives of over a hundred Nestorians—many of them current separately; and astrological and kindred works, including the Book of Lots, and one called Parsiman††.

It may be added that other allusions to the literature of the Syrians are made by Ramusio (1554) and Paulinus à S. Bartholomæo

\* It is doubtful whether the list referred to in Uhlius, *op. cit.*, t. iii., p. 203 was derived from any other source.

† Cp. Uhlius, *op. cit.*, t. iii., p. 128 sq.

‡ Perhaps the ܐܒܗܕܝܫܐ ܕܡܪܝܢܐ, see Ass. B. O. t. iii. i. p. 265 sq.

§ Cp. Germann, *op. cit.*, p. 353 note. A fragment has survived in Oo. 1. 29, see below, p. 1099 sq.

|| Cp. perhaps the *Synodus Timothei Patriarchae*, Ass. C.B.V., no. cxxviii. (vii).

¶ Cp. p. 717 below.

\*\* According to La Croze, the work of Theodore of Mopsuestia.

†† Cp. Whitehouse, *Lingerings of Light in a Dark Land* (London, 1873), p. 114. There are fragments of an astrological character in Oo. 1. 29.

(1792). The former speaks of accounts of the martyrdom of S. Thomas which the Syrian Christians of S. Thomas in his day preserved with great veneration. The statements of Paulinus may be given in full\* : Circumfertur pariter in ecclesiis Malabarensibus Chaldaicus liber inscriptus ܡܕܢܚܐ, seu *explicatio in IV. Evangelia* auctore Jesu Dáda episcopo Asoriensi Maronita, *cod. MS.* Item brevis explicatio Genesis ad mentem S. Dionysii, qui videtur esse codex apocryphus †; alius liber, qui inscribitur; Joannis episcopi ex ord. S. Dominici grammatica contra Bar-Ksha Abraham Jacobitam.... Tractatus de Sacramentis Syro-Chaldaicus Petri de Comis Episcopi Malacensis ‡ sine loco et anno; Sacra Scriptura manuscripta; et dictionarium Syro-Chaldaicum.

As regards Biblical MSS. the Synod noticed the omission of Esther, Tobit, Wisdom, 2 Peter, 2, 3 John, Jude, and the Apocalypse; also of John viii. 1—11. In Matt. vi. 13*b* it noticed the addition of the Doxology, in Luke x. the reading 'seventy' instead of 'seventy-two,' and the omission of the negative in Lk. vi. 35. It referred, moreover, to the reading 'God' for 'Christ' in Acts xx. 28, and the reverse in 1 John iii. 16, to the Nestorian omissions in 1 John iv. 3 and v. 7, and to the reading *praeter Deum* in Heb. ii. 9. Francis Roz, to whom was entrusted the task of perusing and correcting the MSS., was ordered to translate into Syriac the missing books (as well as the Athanasian creed)§. The corrections were doubtless attended to—at all events Buchanan found MSS. with corrections "in black ink and of modern appearance though made in

\* *India Orientalis Christiana*, p. 255 (Rome, 1794).

† Possibly survives in Oo. 1. 29 (xix.), p. 1106 below.

‡ For the name, cp. perhaps Ass. C. B. V., t. iii., no. clix. (p. 314 [xxvii.]).

§ This Francis is probably not the ܡܕܢܚܐ who translated from Latin into Syriac a ܡܕܢܚܐ (Zotenberg, no. 186). The Athanasian Creed is found in Oo. 1. 29 (see p. 1104), Esther in Oo. 1. 11 (10), and the Apocalypse in Oo. 1. 11 (7, 17); 21 (2).



1599\*," and similar traces of such alterations are to be seen in the undated MSS. Oo. 1. 17 (p. 1078) and Oo. 1. 25 (p. 1084)†.

The criteria which the edicts of the Synod of Diamper afford are naturally to be used only with caution. Some MSS. may have escaped scrutiny—such, for example, was an untrustworthy tradition regarding the Buchanan Bible itself‡—or being discovered later, may have been left untouched for reasons we can only conjecture§. Nor must we forget the likelihood of the immigration at various times of Nestorian MSS. of all ages||.

Older than the oldest dated MS., the best specimen of S. Indian Syriac epigraphy is undoubtedly the old cross in a church at Cottayam (Kôṭṭayam) in north Travancore. The cross, which is supposed to belong to the xth century, bears an inscription in Pahlavi and Syriac: the Syriac consists simply of the first half of Gal. vi. 14, whilst the Pahlavi has been rendered (by Burnell): "He who is the true Messiah and God above and Holy Ghost¶." From an epigraphical point of view a particularly striking approximation to this style is seen in Oo. 1. 8, which,—whatever be the true date of the Cottayam

\* 1 John v. 7 is mentioned in particular (*Christian Observer*, vol. vi., p. 658 sq. [1807]).

† On the other hand, see Lee's *Prolegomena* to Bagster's Polyglot, § 4, n. 1.

‡ Buchanan *loc. cit.* See p. 1044 below.

§ The gradual waning of the authority of the Synod would certainly be one reason.

|| According to the native history of the Syrians the Nestorian bishop Mār Abraham, who was sent by S. Alea to Cochin in 1545, brought with him a quantity of writings (Whitehouse, *op. cit.*, p. 304 sq.).

¶ The inscription is reproduced by E. W. West in *Epigraphica Indica*, vol. iv. pt. 4, facing p. 174 (June, 1896). See A. C. Burnell, *On some Pahlavi Inscriptions in S. India* (Mangalore, 1873), reprinted with additions in the *Indian Antiquary*, vol. iii. pp. 308—316 (1874), see also *ib.* iv. 153 sqq., 181 sqq., 311 sqq. (1875), vol. v. pp. 25 sq. (1876). Reference may be made further to Rae, *op. cit.*, pp. 120 sqq.

inscription—can scarcely be earlier than the xviith century. To a very similar type, also, belongs Oo. 1. 7, which is dated 1682.

Apart from the characteristic minute style in Oo. 1. 18, 40, 42, and 43, and the approximation to the Chaldean type in Oo. 1. 10, 17, etc., the only other feature which calls for remark is the marked Indian hand in such MSS. as Oo. 1. 9, 11, 21, 27, 31, 39, and Add. 285<sup>33-34</sup> \*. Add. 285<sup>33</sup>, in fact, consists wholly of Malayālim written in Syriac (Nestorian) characters† and is one of the best examples of this script‡. See further the references in the General Index, *s.v.*, “Syriac-Malayālim,” and, for other specimens, Zotenberg, nos. 186 sq., and Leyden, cod. 1215 (facsimile in Land *Anecdota*, t. i., tab. B. 11, reproduced by Lenormant, *Essai sur la Propagation de l'Alph. Phén.*, t. ii., pl. iv., no. 4). The extra letters required are taken, according to Burnell§, from the Malayālim ‘Ārya character; “a few tombstones and similar relics in Travancore shew that the Syriac Malayālim alphabet is of recent construction, and that the Syrians originally used only the Vatteluttu character.” Some of the extra letters in use are given by Land in the *Z. D. M. G.*, vol. xxii. (1868), tab. facing p. 548, cp. p. 551||, and by Carl Faulmann, *Das Buch der Schrift* (Vienna, 1888), p. 87,

\* To these I would add the small fragment marked Add. 2055<sup>3</sup>. Specimens of S. Indian styles will be found in Adler, *N. T. Vers. Syr.* (1789), Tab. III. (of Vat. xvii.), Payne Smith, *Cat.* (of Oxf. Or. 625), Land, *Anecdota*, t. i. tab. B 12 (of Leyden cod. 1213), and Silvestre, *Paléogr. Univ.* (1841), t. i. xvi. no. 6 (of a Paris MS.).

† It would seem that Malayālim is written only occasionally in Jacobite Syriac, cp. e.g. Add. 2973 (a MS. of the nineteenth century.). See below, p. 1212 (l. 4 from foot), where the attempt has been made to reproduce some of the characters.

‡ Similarly the Māppilas of S. W. India used a modified form of the Arabic alphabet (Burnell, *Specimens of S. Indian Dialects*, II.; Mangalore, 1873).

§ *Elements of S. Indian Palaeography* (London, 1878), p. 58.

|| Cp. also Lenormant, *op. cit.*, p. 40 sq., and pl. vi., and Land, *Anecdota*, t. i. pp. 89, 91.



s. "Malabarisch-Syrisch." A fuller list appears to be a desideratum.

The main portion of the present catalogue (pp. 1—975) is the work of the late Professor Wright, who, after the acquisition of the collection presented by the Society for Promoting Christian Knowledge, immediately proceeded in accordance with the report of the Library Syndicate\*, and the Grace of the Senate (Jan. 27th, 1887), to prepare a full catalogue of them. It would appear to have been his intention to describe all the remaining MSS. separately in an Appendix, but his lamented death in 1889 prevented the completion of his task. Further delay was caused by the deaths of Professor Bensly and Professor W. Robertson Smith, both of whom were keenly interested in the catalogue. Meanwhile, Professor Bevan undertook to superintend the printing of Professor Wright's manuscript. Whenever an error was suspected he compared Professor Wright's quotations with the MSS. in the Library, adding a *sic* where it seemed desirable. Some obvious slips of the pen were corrected; in a very few cases where he could not venture to make any alteration, he added a footnote (signed with his initials A. A. B.).

Before publishing Professor Wright's manuscript the Library Syndicate decided that an Appendix should be added dealing more briefly with the MSS. which he had not described. These included the older class-marks, a number of MSS. acquired after Professor Wright's death, and three Kārshūnī MSS. of the S. P. C. K. collection which had been overlooked†. When, on the invitation of the Syndicate, I began the preparation of the Appendix in February, 1900, I found that little had been done

\* See above, p. xv.

† They are described in a Supplement to the Appendix.

for them. A small number, it is true, had been collated, and many of them showed evident signs of having been carefully perused: the pages or leaves had often been numbered, or slips inserted bearing the title of the MS., and, in most of the Buchanan MSS., lists of contents had been drawn up. But no trace was to be found of any formal catalogue.

In describing the MSS. I have endeavoured to the best of my ability to conform to Professor Wright's recognized methods, but that scholar's unrivalled acquaintance with Syriac literature, and his unique knowledge of the palaeographical and other technical details of Syriac MSS. will be regretfully missed\*. As a rule I have (perhaps unnecessarily) reproduced the individual idiosyncrasies of scribes as regards marks of interpunction, the plural points, and the Nestorian ligature 𐐪. Here and there I have been able to present specimen collations (e.g., pp. 988 [17], 1084, 1126 sq., 1132, 1193 sq., 1202, 1241). I regret that time has not permitted me to do this more regularly.

From what has been said concerning the genesis of this catalogue it will be intelligible why such MSS. as Adds. 1855—57, 2919, are dealt with in the Appendix, whilst Adds. 1854, 2918, which Professor Wright had already described, are in the body of the work. In order to remedy this defect a list of the MSS. has been drawn up (vol. ii. pp. 1255 sqq.), which, in view of the fact that the MSS. in the Appendix, in order to agree with the main portion of the catalogue, had to be arranged in numerical sequence, aims also at presenting a general view of their contents. For details, reference should of course be made to the General Index.

\* The following is a list of the more important MSS. or portions of MSS., which have not yet been identified: Dd. 15. 2 (vii.), p. 1004; Oo. 1. 29 (x. xiii. xxi.); Add. 2053; Add. 2054; Add. 2056<sup>5</sup>; Add. 3175 (26), p. 1226; Add. 3745.



In conclusion it is my pleasant duty to acknowledge the courtesy of Professor R. K. Douglas, Keeper of the Department of Oriental Printed Books and Manuscripts, in allowing me to study the Cambridge manuscripts at the British Museum, a privilege which alone made it possible for me to undertake this work. I desire, also, to express my sincerest thanks to those scholars who have allowed me to consult them, in particular, to Mr A. G. Ellis, Superintendent of the Oriental Students' Room, British Museum, and to others whose services are acknowledged in their proper place. To the University Librarian, Mr Jenkinson, to Mr Norman McLean, and to Professor Bevan, I am indebted in many ways for help and advice; they have also read this Introduction and favoured me with suggestions and information. I should mention, however, that the general responsibility for the statements it contains rests with me alone.

The printers and readers of the Pitt Press have, as usual, greatly lessened the labour of proof-reading, but some misprints which were overlooked will be found among the *Additions and Corrections* (pp. xxix, xxx). A few inconsistent transliterations, which, however, will not cause any difficulty, I have allowed to stand.

STANLEY A. COOK.

LONDON,  
October, 1901.

\* \* \* The palimpsest fragments in the Taylor-Schechter collection, containing *Palestinian Syriac Texts*, have been recently described and edited under that title by Mrs A. S. Lewis and Mrs M. D. Gibson (4to, London, 1900).

## ADDITIONS AND CORRECTIONS.

Page 4 line 17 *for*  $\mathbb{U}_\Delta$  *read*  $\mathbb{U}_\Delta$

Page 6. Add. 1700. From this ms. Prof. Bensly edited the *Harklean Version of the Epistle to the Hebrews* (Cambridge, 1889), and the *Epistles of S. Clement to the Corinthians* (Rev. R. H. Kennett, Camb. 1899), the latter with a facsimile.

Page 12 line 22 *for* ~~അമാഹരി~~ *read* ~~അമാഹരി~~

„	14	„	10	„	احبا	„	احبا
„	52	„	8	„	ٲٲٲٲ	„	ٲٲٲٲ
„	71	„	21	„	ٲٲٲٲٲٲ	„	ٲٲٲٲٲٲ
„	111	„	3	„	ٲٲٲٲ	„	ٲٲٲٲ
„	117	„	10	„	ٲٲٲٲٲٲٲٲ	„	ٲٲٲٲٲٲٲٲ
„	146	„	3	„	ٲٲٲٲ	„	ٲٲٲٲ
„	158	„	6	„	ٲٲٲٲ	„	ٲٲٲٲ
„	158	„	16	„	Tahmazgard	„	Tahmazgard
„	190	„	5	„	ٲٲٲٲ	„	ٲٲٲٲ
„	217	„	4	„	S.P.C.K. 27	„	Add. 1991
„	221	„	2	„	ٲٲٲٲ	„	ٲٲٲٲ
„	225	„	13	„	ٲٲٲ	„	ٲٲٲ
„	276	„	2	„	ٲٲٲٲٲ	„	ٲٲٲٲٲ
„	308	„	5	„	f. 113 b	„	f. 111 b



Page 309 line 4	after	𐎠𐎢𐎡𐎢	add	(sic)
„ 314 „ 6	for	𐎠𐎢	read	𐎠𐎢
„ 318 „ 15	„	𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢	„	𐎠𐎢𐎡𐎢𐎡𐎢𐎡𐎢
„ 322 „ 16	„	𐎠𐎢𐎡𐎢𐎡𐎢	„	𐎠𐎢𐎡𐎢𐎡𐎢
„ 459 „ 16	„	𐎠𐎢𐎡𐎢	„	𐎠𐎢𐎡𐎢
„ 459 „ 17	„	𐎠𐎢𐎡𐎢𐎡𐎢	„	𐎠𐎢𐎡𐎢𐎡𐎢
„ 461 „ 2	„	𐎠𐎢𐎡𐎢	„	𐎠𐎢𐎡𐎢
„ 528 „ 1	after	𐎠𐎢𐎡𐎢𐎡𐎢	add	(sic)
„ 528 „ 4	„	𐎠𐎢𐎡𐎢	„	(sic)
„ 596 „ 6	„	𐎠𐎢𐎡𐎢	„	(sic)
„ 597 „ 5	„	𐎠𐎢𐎡𐎢	„	(sic)
„ 604 „ 3	„	𐎠𐎢𐎡𐎢	„	(sic)
„ 632 „ 5	for	𐎠𐎢𐎡𐎢	read	𐎠𐎢𐎡𐎢
„ 650 „ 18	after	𐎠𐎢𐎡𐎢𐎡𐎢	add	(sic)

„ 660. Add. 2816 was one of the manuscripts used by M. l'Abbé Nau in his edition of the *Sullākā Haunānāyā*.

Page 691 line 6	for	𐎠𐎢𐎡𐎢	read	𐎠𐎢𐎡𐎢
„ 697 „ 3	„	𐎠𐎢𐎡𐎢	„	𐎠𐎢𐎡𐎢
„ 697 „ 7	„	1882	„	1881
„ 799 „ 15	„	stc	„	sic

„ 800. A portion of Add. 2918 has been edited by the Rev. Arendzen in the *Journal of Theological Studies*, vol. ii., pp. 401—416 (1901).

Page 987 note	for	Kāra	read	Kārā
„ 1032 line 15	„	Prolegomena	„	Polyglot (t. v.)

# CATALOGUE

## OF

# SYRIAC MANUSCRIPTS.

**Add. 272**

[See Appendix.]

**Add. 616**

Paper, about  $6\frac{7}{8}$  in. by  $4\frac{7}{8}$ ; 109 leaves, some of which are slightly soiled and torn, but have been carefully mended; quires, signed with letters, originally 12 in number, of 10 leaves (the last has only 9); 21 lines in a page. This manuscript is beautifully written in a regular Nestorian cursive, and dated A.D. 1461. Foll. 11, 12, 19, 20, 31 and 40, are supplies of the xvth cent., in a Jacobite cursive; and ff. 1—10, which take the place of two quires of the original manuscript, are also in a Jacobite cursive, of the xixth cent.

The *Pardaisā da-‘Ēdhen* of ‘Abhd-īshō’, metropolitan of Şaubā (Nisībis) and Armenia, originally containing the usual 50 poems, with the commentary added by the author in A. Gr. 1627 = A.D. 1316. The writer of the second supplement has, however, omitted the first poem, merely remarking on f. 4 *b*,

ܦܢܝܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ





## Add. 1155

[New-Syriac and English lexicon. See Appendix.]

## Add. 1166

Paper, about  $5\frac{3}{4}$  in. by  $3\frac{7}{8}$ ; 148 leaves, of which the first and last are blank; 15 quires, signed with letters, of 10 leaves, except the 8th, which has only 8; 17 lines. Neatly written in a Jacobite cursive, with mixed punctuation, and dated A.D. 1606.

1. The Psalter, arranged for public service. The fifteen  $\text{ܡܬܟܬܝܡ}$  are marked in the text, the  $\text{ܦܩܨܝܢ}$  on the margins; and each verse is divided by  $\sigma$  for the two divisions of the choir. Title, f. 3 *b*,

ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ (sic) ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ  
ܠܝܠܝ ܠܝܬܝܠܝܢ ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ  
ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ  
ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ.

The apocryphal Ps. cli. is appended, f. 136 *b*.

2. The Canticles, viz. the first song of Moses, Exod. xv. 1—21, f. 137 *a*; the song of Isaiah, ch. xlii. 10—13 and xlv. 8, f. 138 *b*; and the second song of Moses, Deut. xxxii. 1—43, f. 139 *a*.

3. A discourse by Mār Ephraim on humility, love of learning, etc., f. 142 *b*,

ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ  
ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ  
ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ (sic) ܡܠܟܝܢ ܠܝܠܝ ܠܝܬܝܠܝܢ






On fol. 2 *a* there is written in Italian, “Psalterio Syriaco manuscritto”, and below in French, “Les pseumes de David en Siriaque, d’une tres belle esriture”. Over these inscriptions has been pasted a bit of paper with the words “Pseumes de David en Siriaque”.

## Add. 1167

Paper, about 8 in. by  $5\frac{7}{8}$ ; 198 leaves. The quires, signed with letters as far as **Q**, were originally 15 in number, of 12 leaves, to which a quire of 10 leaves has been prefixed, and another of 8 leaves appended; there are also 3 blank unnumbered leaves at the beginning and 2 at the end; the pages are numbered throughout the 15 original quires; 21 lines in a page. Written in a neat regular Nestorian hand of the xviii<sup>th</sup> cent.

I. The four Gospels in the Pēshīṭta version, viz.

1. S. Matthew, f. 11 *b*.
2. S. Mark, f. 58 *b*.
3. S. Luke, f. 90 *a*.
4. S. John, f. 144 *a*.

The capitula are numbered separately in each gospel and continuously throughout the four; e.g. f. 182 *b*, 

II. The Song of Songs, f. 185 *b*,

دَعَا بَنِي إِسْرَءِيلَ رَبَّهُمْ دُعَاءً كَثِيرًا

The enumeration of the capitula is carried on through this book as before, e.g. f. 189 *b*, **٥٩ . ٣ . ٤ .**

On ff. 191 *b*—193 *b* another hand has written part of a service for the Passion of our Lord, beginning:

لَمَّا كَانَ يَوْمُ ذِي الْحِجَّةِ .. يَأْكُلُ مَسْمُومًا .. يَشْرَبُ دَيْمًا حَبَّةَ  
 تَمْرٍ فِي كُلِّ حَبَّةٍ دَلِيلًا عَلَى حَقِّهِ .. يَأْكُلُ دِيمَا فِي كُلِّ حَبَّةٍ  
 يَأْكُلُ لَيْسَ فِي كُلِّ حَبَّةٍ ..



On ff. 7 *b* and 8 *a* are three rudely and incorrectly written pieces, which appear to be charms. The second runs thus :

ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ

On f. 6 *b* is this entry :—

*Baker, Cat.* 135. n° 882  
 311. 1873

*This is evidently n° 246 in the Catalogue of the MSS. of Dr. A. Clarke (1835) and n° 14 in the Cat. of Baynes & Son (1836) where it is priced 7£. 7.*

The manuscript came therefore from the Christians of S. Thomas in Southern India, and is labelled on the back “EVANG. CHALD. MALAB. 246”.

### Add. 1700

Vellum, about 9½ in. by 6½; 216 leaves; the quires, signed with letters and having a running title on the last leaf of each and the first leaf of the next, are 21 in number, of 10 leaves, except the last, which has only 6, two blank leaves at the end having been cut away; 2 columns of from 36 to 41 lines. Foll. 1—3, 215, and 216 are slightly mutilated, and the outer margin of ff. 43 and 91 has been cut off. Leaves are wanting after ff. 1 and 7, in the Index of Lessons. The writing is a neat regular Jacobite cursive, and the volume is dated A. Gr. 1481 = A.D. 1170.

The whole New Testament according to the Harklensian version, with one notable addition, which will be noticed in its proper place. To each book is prefixed a list of the **ܡܩܠܐ** or *capitula*, which are also noted on the margins of each book







6. The third hour of the Friday, f. 100 *b*,

ܡܢܝܢ ܕܠܠ ܩܕܝܫ ܕܡܠܟܐ ܕܝܫܘܥ ܕܡܪܝܡ.

7. The Midday of Friday, f. 101 *a*,

ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

8. The ninth hour of the Friday, f. 102 *b*,

ܡܢܝܢ ܕܠܠ ܩܕܝܫ ܕܡܠܟܐ ܕܝܫܘܥ ܕܡܪܝܡ.

9. The Adoration of the Cross, f. 102 *b*,

ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ.

10. The Eve of the Saturday of Annunciation, f. 103 *a*,

ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

Subscription, f. 103 *a*,

ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.  
ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

III. The Acts of the Apostles, f. 103 *b*. The index of  
ܡܢܝܢ being unusually long, the text begins on f. 106 *b*,

ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.  
ܡܢܝܢ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

IV. To the Acts are appended the Apostolical Epistles,  
viz.

1. The Epistle of S. James, f. 132 *a*.
2. The first Epistle of S. Peter, f. 134 *b*.
3. The second Epistle of S. Peter, f. 137 *a*.
4. The first Epistle of S. John, f. 138 *b*.
5. The second Epistle of S. John, f. 141 *a*.
6. The third Epistle of S. John, f. 141 *b*.
7. The Epistle of S. Jude, f. 141 *b*.



Subscription, f. 142 b,

ܩܠܡܐ ܕܡܪܝܬܐ ܕܥܠܡܐ ܕܡܪܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

V. Here are inserted in this manuscript the two Epistles of S. Clement to the Corinthians, which form no part of the Harklensian version. The translation, of which no other copy is known to exist, appears to belong to the seventh century, and may be assigned to the school of Athanasius of Balad and Jacob of Edessa. For an estimate of its value see Lightfoot, *S. Clement of Rome, Appendix*, p. 238 sqq.

1. The first Epistle, f. 142 b,

ܩܠܡܐ ܕܡܪܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Subscription, f. 155 b,

ܩܠܡܐ ܕܡܪܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

2. The second Epistle, f. 155 b,

ܩܠܡܐ ܕܡܪܝܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Here there are no *capitula*. The numeration of *lessons* runs continuously through the whole of the Acts and Apostolic Epistles, from ܐ, f. 106 b, to ܥ, f. 159 a. For a list of

VI. The Pauline Epistles, viz.

- The numeration of lessons runs through the whole book, from ך, f. 160 *a*, to ץ, f. 216 *a*.

[illegible]











book by the monk Thomas to the monk rabban Lazarus of the convent of . . . . ., with the names of the witnesses.

ܥܡܪ ܡܢ ܐܬܐ ܡܠܟܐ ܥܡ ܕܢܒܝܐ ܕܝܚܝܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܢܒܝܐ ܡܠܝܐ ܡܬܐ ܕܐܕܝܬܐ ܕܡܪܝܢܐ ܕܢܒܝܐ ܕܢܒܝܐ ܕܢܒܝܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

A much later note at the foot of the second column states that the book then belonged to Mār John Stephen of Bēth Sēvērīnā, son of Yēshūa', son of Behnām.

ܐܬܐ ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Another note, also of late date, on f. 10 *b*, has been almost wholly erased.

On f. 1 *a* the first of the above notes is repeated by a different hand in a somewhat altered form, and it is here that the date A. Gr. 1595 is given.

ܐܬܐ ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ





Wednesday, f. 25 *b*. The full sequence of prayers is

ܐܠܗܐ ܕܝܗܘܕܐ, ܕܝܡܥܐ, ܕܝܡܥܐ ܕܝܗܘܕܐ, ܕܝܡܥܐ ܕܝܗܘܕܐ,  
ܕܝܡܥܐ ܕܝܗܘܕܐ, ܕܝܡܥܐ ܕܝܗܘܕܐ, and ܕܝܡܥܐ ܕܝܗܘܕܐ.

Thursday, f. 35 *b*.

Friday, f. 44 *b*.

Saturday, f. 54 *a*.

Subscription, f. 63 *a*,

ܩܠܝܬܐ ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ  
ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ  
ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ  
ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ  
ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ.

2. The Order of the Resurrection, ܐܠܗܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ,  
ܐܠܗܐ ܕܝܗܘܕܐ ܕܝܡܥܐ ܕܝܗܘܕܐ, for Sunday, with the same sequence of prayers, f.  
63 *b*; imperfect at the end.

F. 1 *a* and f. 84 contain hymns written by later hands.

Ff. 85—87 are three leaves from a printed service book.

There are rude attempts at ornamentation throughout the volume.

This manuscript was brought from Southern India, and contains many marginal notes written in that country. They are readily distinguishable from the older marginal notes by the colour of the ink and the Nestorian character of the writing.

Presented to the University Library by the late Rev. J. M. Speechly.

Add. 1855, 1856, 1857.

[See Appendix.]





2. Sunday offices, in *Karshūnī*, viz.

*a.* The Unction of the Sick, ܐܬܝܢܐ ܫܡܥܝܐ, f. 147 *b*.

*b.* Prayer on entering the house of a Woman in Childbed, ܫܠܡܐ ܕܥܠܐ ܕܡܪܝܬܐ ܕܥܠܐ ܕܡܪܝܬܐ, f. 148 *b*.

*c.* The Churching of a Woman, ܫܠܡܐ ܕܥܠܐ ܕܡܪܝܬܐ ܕܥܠܐ ܕܡܪܝܬܐ, f. 149 *a*.

*d.* The order of Baptism, ܫܠܡܐ ܕܡܪܝܬܐ ܕܥܠܐ ܕܡܪܝܬܐ, f. 149 *b*.

*e.* The Consecration of clerical Robes, ܫܠܡܐ ܕܡܪܝܬܐ ܕܥܠܐ ܕܡܪܝܬܐ, f. 153 *a*.

*f.* Prayers for the sick, ܐܬܝܢܐ ܫܡܥܝܐ, f. 153 *b*.

*g.* Prayer for one possessed of a devil, ܐܬܝܢܐ ܫܡܥܝܐ, f. 156 *b*.

*h.* Prayer to drive out devils, etc., ܐܬܝܢܐ ܫܡܥܝܐ, f. 157 *b*.

F. 3 *a* contains the conclusion of a service in *Karshūnī*.

On f. 159 *a* is written *JL di cailano Perij*.

On f. 166 (a piece of paper pasted on the inside of the cover) we read: *Devocionario en lengua siriaca, del siglo 17º, correspondiente à la Religión, de los Jacobitas Maronitas, Nestorianos &c. lo compré en Marzeille en 1828. J. A. Llobet y da . . . .*

### Add. 1883.

[Fragments 1—6. See Appendix.]



### Add. 1962

Paper, about  $11\frac{3}{4}$  in. by  $7\frac{3}{4}$ ; 206 leaves, of which ff. 1, 205 and 206 are modern and blank; some of them are stained with oil, others have been repaired at a recent date; 21 quires, signed with letters, of 10 leaves, except 2, 8, and 20, 5; 28 lines in a page. Written in a good, regular, Nestorian *serṭā*, of the xvth cent., except ff. 2 and 3, which are of the xviii th.

The Pentateuch, according to the Pēshīṭtā version.

Genesis, f. 2 *b*.

Exodus, f. 52 *b*.

Leviticus, f. 95 *a*.

Numbers, f. 125 *b*.

Deuteronomy, f. 168 *a*.

The last leaf, containing the colophon, has been lost.

The sections of the several books are numbered separately.

### Add. 1963

Paper, about 12 in. by  $8\frac{3}{8}$ ; 274 leaves, many of which are stained by water; ff. 1, 273 and 274 are blank; 28 quires, signed with letters, of 10 leaves, except 2 (9), 20 (8), and 20 (7). Written in a good, regular, Nestorian *serṭā* of the earlier part of the xviii th cent., except ff. 2—4 and 268—272, which were supplied in 1843. The volume contains

The whole *Bēth Mautēbhē* of the Old Testament, according to the Pēshīṭtā version.

1. Joshua, f. 2 *b*.

2. Judges, f. 28 *b*.

3. 1 and 2 Samuel, f. 54 *a*.

مقد قلم دزدان.

6. Koheleth, **קֹהֶלֶת**, f. 199 b.

8. The Song of Songs, **שִׁיר הַשִּׁירִים** **סִימָן** **קכ"א**  
**פסוק**, f. 211 a.

10. Job, f. 249 *a*.

The older scribe was named Joseph, as appears from the subscription to Judges, f. 53 *b*.

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَنَّكَ اَكْبَرُ مِنْ كُلِّ شَيْءٍ اَنْ تَكُنْ لَكَ رَحْمَةٌ لِّمَنْ يَّسْأَلُكَ بِهَا  
 اَنْ تَكُنْ لَكَ رَحْمَةٌ لِّمَنْ يَّسْأَلُكَ بِهَا اَنْ تَكُنْ لَكَ رَحْمَةٌ لِّمَنْ يَّسْأَلُكَ بِهَا

The modern supplies were written by the priest Abraham for the priest George, "the teacher of the Englishmen," in the year 2154 = A.D. 1843, in which the patriarch Mār Simeon and the scribe took refuge in Mosul, because the Muḥammadan rulers Nūrī-beg and Badrkhān-beg had laid waste the district of Ṭëyārē, f. 272 *a*.



ܐܠܗ ܡܠܟܐ ܕܢܒܝܐ ܕܢܒܝܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ. ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
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 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.  
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 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ : ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

Compare Badger, *The Nestorians*, i. 261 sqq. The priest "George of Asheetha" is mentioned at p. 283.

#### Add. 1964

Paper, about 10½ in. by 7; 198 leaves, some of which are a good deal soiled and mutilated, especially ff. 1, 2, 9, 88, and 198. The quires, signed with letters, are of 10 leaves, except the first, which has now only 7, and the last, which has now only 4. Three leaves are wanting after f. 186. There are 29 lines in each full page. This volume is written in a small, elegant Nestorian *sertā* of the xiii th cent., with numerous vowelpoints, etc. It contains

The whole *Bēth Mautēbhē* of the Old Testament, according to the Pēshittā version; viz.

1. Joshua, ܡܠܟܐ ܡܠܟܐ, f. 1 b.

2. Judges, **שִׁפְטֵי דְבִירֵי דְבִירֵי**, f. 21 *b*.
3. Ruth, **רֹחַם דְּרוֹתֵי רֹחַם**, f. 40 *b*.
4. I Samuel, **שְׁמוֹנֶה עָשָׂר דְּבִירֵי דְבִירֵי**, f. 43 *b*.
- II Samuel, **דְּבִירֵי דְבִירֵי דְבִירֵי**, f. 68 *a*.
5. I Kings, **דְּבִירֵי דְבִירֵי דְבִירֵי**, f. 88 *b*. Subscription, f. 114 *b*, **דְּבִירֵי דְבִירֵי דְבִירֵי**.
- II Kings, **דְּבִירֵי דְבִירֵי דְבִירֵי**, f. 114 *b*.
6. Proverbs, **כֹּהֱנֵי דְבִירֵי**, f. 136 *a*.
7. Ecclesiastes, **כֹּהֱנֵי דְבִירֵי**, f. 151 *a*.
8. The Song of Songs, **שִׁיר דְּבִירֵי**, f. 156 *b*.
9. Ecclesiasticus or Siracides, **דְּבִירֵי דְבִירֵי**, f. 159 *a*.
10. Job, **דְּבִירֵי דְבִירֵי**, f. 184 *b*. Missing portion, ch. vi. 4—xiii. 21.

Colophon, f. 198 *b*, **דְּבִירֵי דְבִירֵי דְבִירֵי**  
**דְּבִירֵי דְבִירֵי דְבִירֵי**... **דְּבִירֵי דְבִירֵי**  
**דְּבִירֵי דְבִירֵי דְבִירֵי**... **דְּבִירֵי דְבִירֵי**  
**דְּבִירֵי דְבִירֵי דְבִירֵי**... **דְּבִירֵי דְבִירֵי**  
**דְּבִירֵי דְבִירֵי דְבִירֵי**... **דְּבִירֵי דְבִירֵי**

The larger sections are marked throughout the volume, with double numeration on the margins. Smaller sections are



noted with  $\circ \ddot{\circ} \circ$  in text and margin. The titles of the several books are gilded.

The text of this MS. has been carefully corrected by readers. The margins contain some Syriac and Arabic glosses, mostly of later date.

### Add. 1965

Paper, about  $10\frac{1}{2}$  in. by  $7\frac{1}{8}$ ; 257 leaves, the last of which is a little torn; 26 quires, signed with letters, of 10 leaves, except the first and last, which have 9 and 8; 26 lines. Written in a neat, regular, Nestorian *serṭā*, and dated A. Gr. 1804 = A.D. 1493. The volume contains

The Prophetical Books of the Old Testament, according to the *Pěshīṭtā* version.

1. Isaiah, f. 1 *b*.
2. The twelve minor Prophets, f. 57 *b*. Hosea, f. 57 *b*; Joel, f. 66 *a*; Amos, f. 69 *a*; Obadiah, f. 76 *a*; Jonah, f. 77 *a*; Micha, f. 79 *a*; Nahum, f. 84 *a*; Habakkuk, f. 86 *a*; Zephaniah, f. 88 *b*; Haggai, f. 91 *a*; Zechariah, f. 93 *a*; Malachi, f. 103 *a*.
3. Jeremiah, f. 106 *a*.
4. Ezekiel, f. 178 *a*.
5. Daniel, f. 234 *b*; with rubricated glosses in the latter part, ff. 252—4. To it are annexed
  - a*. Bel, f. 255 *a*.
  - b*. The Dragon, f. 256 *b*.

There is a continuous marginal division into 131 sections (f. 255 *a*), and the sections of each book are separately numbered.

The colophon states that this MS. was written in the year 1804 = A.D. 1493, when Simeon was catholic patriarch and Elias metropolitan of Nineveh, by one Gabriel for his cousin the priest John, son of Simeon.

ܐܠܗܐ ܠܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

(a line and a half erased) ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

On f. 1a a later hand has written a short *sūgīthā* for Easter in *Arabic*, of which the subscription is

ܐܠܗܐ ܠܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

### Add. 1966

Paper, about 8½ in. by 6; 238 leaves, of which the first three and the last four are blank; 30 quires, signed with letters, of 8 leaves, except the last, which has only 6; 17 lines. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 2137 = A.D. 1826.

A Psalter, of the Chaldeans or Roman Catholic Syrians, comprising the following items.

1. The Psalms, according to the *Peshīṭtā* version, with headings, occasional prefatory prayers, etc. For example:

Ps. v. f. 7 b.

ܐܠܗܐ ܠܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ



ܠܥܠܡܝܢ. ܥܕܐ ܡܕܢ ܠܡܕܐ ܕܥܠܡܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܠܡܕܐ  
 ܕܥܠܡܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ  
 ܕܥܠܡܝܢ ܠܡܕܐ ܕܥܠܡܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ

Ps. xxviii. f. 28 b.

ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ

Ps. xlv. f. 46 a.

ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ  
 ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ ܡܕܢܝܢ. ܡܕܢܝܢ ܕܥܠܡܝܢ ܡܕܢܝܢ

The **ᲁᲗᲐᲛ** and **ᲕᲁᲃᲛ** are marked both in the text and on the margins.

[illegible]



ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## 2. The Canticles.

a. The first Song of Moses, Exod. xv. 1—21, f. 156 *a*.

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

b. The Song of Isaiah, ch. xlii. 10—13, xlv. 8, f. 157 *b*.

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

c. The second Song of Moses, Deut. xxxii. 1—21 (first half), f. 158 *a*.

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

d. The third Song of Moses, Deut. xxxii. 21 (second half)—43, f. 160 *a*.

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

## 3. Hymns entitled ܐܠܗܐ ܕܡܪܝܢ.

a. For the Sundays and Dominical Festivals, except the Nativity, by Mār Narsai, f. 162 *a*:

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

b. For the morning of Sunday, by Mār Ephraim, acrostich, f. 162 b :

ܕܝܢܩܕܐ ܕܝܢܕܚܝܬܐ. ܕܝܡܝܢ ܠܡܕܢ ܝܢܩܕܝܫ ܡܠܟܐ. ܫܡܐ  
 ܕܥܡ ܡܠܟ ܝܢܩܕܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܝܠܟ ܕܥܡ ܕܕܝܢܐ  
 ܝܠܐ ܫܡܐ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ  
 ܕܝܢܩܕܝܫ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ  
 ܕܝܢܩܕܝܫ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ  
 ܕܝܢܩܕܝܫ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ  
 ܕܝܢܩܕܝܫ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ. ܡܠܟܐ

c. By Narsai, f. 164 a :

ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ  
 ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ  
 ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ  
 ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ  
 ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ

d. The Song of the three holy Children, ܡܠܟܐ ܕܝܢܩܕܝܫ, f. 165 a, from v. 35 to the end, which is altered thus :

ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ  
 ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ ܡܠܟܐ ܕܝܢܩܕܝܫ



ܠܠܐ ܕܥܡܝܢܐ ܬܚܝܬܐ ܕܡܕܢܐ ܠܡܕܢܐ ❖ ܡܕܕܝܢܐ ܠܕܢܐ  
 ܠܡܕܢܐ ܠܡܕܢܐ ܕܡܕܢܐ : ܡܕܕܝܢܐ ܡܕܕܝܢܐ ܠܕܢܐ ❖

e. For the morning of Sundays and of the Dominical Festivals, by Theodore of Mopsuestia, f. 166 a :

ܕܥܡܝܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܡܕܢܐ. ܕܡܕܢܐ ܠܕܢܐ ܕܡܕܢܐ  
 ܡܕܢܐ. ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ. ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ.  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ. ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ.  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ. ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ.  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ. ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ.

f. The Nicene Creed, f. 166 b :

ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ❖ ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ❖ ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ.

g. Another eucharistic hymn, f. 167 b :

ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ  
 ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ.

h. Another, by Mār Ephraim, f. 167 b :

ܡܕܢܐ ܠܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ

ܠܡܕܢ ܝܩܕܝܫܐ. ܡܕܐ ܒܥܡܕ ܡܠܟܐ ܡܠܝܟܐ : ܕܝܘܠܝ ܡܢܝܫܐ  
 ܠܡܕܢ ܝܩܕܝܫܐ ❖

i. Another, for the Dominical festivals, by Yazdīn, f. 168 a:

ܠܡܕܢ ܝܩܕܝܫܐ ܕܝܘܠܝ ܡܢܝܫܐ. ܕܡܠܟܐ ܡܠܝܟܐ ܕܡܠܝܟܐ. ܡܠܝܟܐ  
 ܡܕܐ ܕܡܠܝܟܐ : ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ ❖

j. Another, eucharistic, f. 169 a:

ܠܡܕܢ ܝܩܕܝܫܐ ܕܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ  
 ܡܠܝܟܐ ܡܠܝܟܐ ❖

k. Another, for the eucharist on the ferial days, by the patriarch Timothy I, f. 169 a:

ܠܡܕܢ ܝܩܕܝܫܐ ܕܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ  
 ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ : ܡܠܝܟܐ  
 ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ.

l. For the ferial days, ܡܠܝܟܐ ܡܠܝܟܐ, f. 169 b.

a. For the night of Monday, by Mār Abraham of Beth Rabban, f. 169 b:

ܕܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ  
 ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ  
 ܡܠܝܟܐ. ܡܠܝܟܐ.

β. For the morning of the ferial days, by Mār Ephraim, f. 170 a:

ܠܡܕܢ ܝܩܕܝܫܐ ܕܡܠܝܟܐ ܡܠܝܟܐ. ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ.





*m.* For Sundays, ܕܡܚܠܬܐ ܕܡܚܠܬܐ, f. 173 *b* :

*a.* For compline, by Bābhai the elder, f. 173 *b* :

ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ

*β.* For the Annunciation and the Nativity, by the same, f. 174 *a* :

ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ

*γ.* For the night of Sunday in the week of the Epiphany, by Bābhai bar Nēšībhnāyē, f. 175 *a* :

ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ

*δ.* For the Consecration of the Church, by Mār George, metropolitan of Nisibis, f. 176 *b* :

ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ  
 ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ ܕܡܚܠܬܐ



e. For the Fridays of Lent and the Prayer of the Ninevites, by Bābhai bar Nēsībhnāyē, f. 177 b :

ܐܝܬܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ

ς. Another, for the Prayer of the Ninevites, by the same, f. 178 a :

ܐܝܬܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ

ζ. Another, for Lent, by Bābhai the elder, f. 178 a :

ܐܝܬܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ

η. Another, for the Saturdays in Lent on which there is no celebration of the eucharist, at compline, by Mār Simeon bar Šabbā'ē the patriarch, f. 178 b :

ܐܝܬܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ

θ. Another, to be read at evening in Lent, and at the close of the daily hours, f. 179 b :

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

n. For the week of Summer.

a. Alphabetical, with a final ܐ, f. 180 a :

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

β. Alphabetical, with a final ܐ, f. 181 b :

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

o. ܐܠܗܐ ܕܡܪܝܢ, *conciones* or prayers spoken by the deacon, f. 183 a.

a. For the evening of every day, f. 183 a.

β. Another, ܐܠܗܐ ܕܡܪܝܢ, f. 184 a.

γ. At compline, ܐܠܗܐ ܕܡܪܝܢ, f. 186 b.

δ. Another, ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ, f. 187 a.

ε. For Lent, ܐܠܗܐ ܕܡܪܝܢ, f. 187 b.

ς. For Lent, f. 187 b.



ζ. Another, f. 188 *b*,

✠ ܐܠܗܐ ܕܐܬܪܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

η. Another for Lent, ܡܪܝܢܐ, f. 192 *a*.

θ. Another, ܡܪܝܢܐ, f. 193 *a*.

ι. For the Friday of Lazarus, ܡܪܝܢܐ ܕܡܪܝܢܐ, f. 194 *b*.

κ. For the Friday of the Crucifixion, ܡܪܝܢܐ ܕܡܪܝܢܐ, f. 195 *b*.

λ. Eucharistic, f. 196 *a*, ܡܪܝܢܐ ܕܡܪܝܢܐ.

μ. Another, f. 196 *b*.

ν. Another, f. 197 *a*.

ο. Another, f. 198 *a*.

Subscription, f. 198 *a*,

ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

*p*. Hymns of the martyrs, for the evening and morning of each ferial day, twelve in number, f. 198 *b*,

ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Subscription, f. 230 *b*,

ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

✠ ܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The colophon, f. 230 *b*, states that this volume was finished on the 27th of Tāmūz, A.G. 2137 = A.D. 1826 = A.H. 1242, when Leo XII was Pope of Rome, Joseph V patriarch of the Chaldeans at Amid, Basil bishop of Nisībis, and Joseph bishop

of Mosul. It was written at Mosul by Emmanuel, son of Hōrmizd, son of Ōrāhā (Abraham), the dyer, for ‘Abd al-’Aḥad, son of ‘Abd al-Masīh, of Mosul.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

\* 𐎶𐎠𐎺𐎠𐎺𐎠𐎺 𐎶 is added on the margin by another hand.



ܟ ܠ ܬܬܝܢ ܕܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 (f. 233 a) ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ  
 ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ ܬܝܚܝܬܐ

This volume has many ornamental head and tail-pieces. The 'unwān, f. 4 *b*, is gilded, and also f. 234 *a*, which contains the Arabic sentence

من كان للعدرا عبدا  
 فلا يناله الهلاك ابدا

The binding is also neat.

#### Add. 1967

Vellum, about 11½ in. by 8; 265 leaves, a few of which, near the beginning, are somewhat stained and soiled; 27 quires signed with letters, of 10 leaves, except the first, which has 9, and the last, which has only 6; 2 columns of from 29 to 33 lines. The writing is a fine, regular Nestorian Estrangēlā of the xiii th cent. (see below), very carefully pointed. Foll. 100—109, 130, 131, 138, 139, and 249—265, are paper supplies of A. Gr. 2013 = A.D. 1702. It contains

The New Testament, according to the Pēshīṭṭā version.

1. The four Gospels.

S. Matthew, f. 2 *b*.

S. Mark, f. 38 *b*.

S. Luke, f. 60 *b*.

S. John, f. 99 *b*.

2. The Acts, f. 129 *a*; and the Catholic Epistles, viz. S. James, f. 170 *b*; S. Peter, f. 174 *b*; S. John, f. 179 *a*.

3. The Pauline Epistles, viz.

Romans, f. 183 *a*; 1 Corinthians, f. 197 *b*; 2 Corinthians, f. 212 *b*; Galatians, f. 223 *a*; Ephesians, f. 228 *a*; Philippians, f. 233 *b*; Colossians, f. 237 *a*; 1 Thessalonians, f. 240 *b*; 2 Thessalonians, f. 244 *a*; 1 Timothy, f. 245 *b*; 2 Timothy, f. 250 *a*; Titus, f. 252 *b*; Philemon, f. 254 *b*; Hebrews, f. 255 *a*.

The large sections are marked on the margins with a double numeration, one for the whole book, the other for the Gospels, the Acts and Catholic Epistles, and the Pauline Epistles. Smaller sections are indicated by coloured points  $\cdot\dot{\phi}\cdot$  in the text and on the margin. There are a very few marginal notes referring to matters of reading and punctuation.

The subscription, f. 265 *b*, informs us that this MS. was repaired by the deacon George, son of the priest Daniel, in the year 2013 = A.D. 1702.

ܠܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ  
ܠܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ  
ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ ܕܝܚܬܝܢ

On f. 1 *a* is a note, much effaced and in parts quite illegible, which states that, in the time of the Catholic patriarch Denhā, this MS. was written for Fakhr ad-Dīn Ibrāhīm, son of Jamāl ad-Dīn Ishāk, son of Shams ad-Dīn, son of the Khwājā Ibrāhīm, of the city of Hamadhān. As Denhā I. sat from November 1577 (A.D. 1265) to February 1592 (A.D. 1281), the date, which is almost illegible, must fall between those years. The first two





The New Testament, Pěshīttā version.

S. Matthew, f. 1. Missing portions: ch. i. 1—v. 7, v. 18—21, v. 29—viii. 34, xv. 32—xvi. 19 (~~ΚΑΤΑ~~), xxii. 29 (~~ΚΑΤΑ~~)—xxiii. 14.

S. Luke, f. 52 *b*.

II. The Acts of the Apostles, f. 119 *a*,

The Catholic Epistles; viz. S. James, f. 157 *a*; S. Peter, f. 160 *b*; S. John, f. 164 *b*.

ചിലപ്പോൾ കൽക്കു കയ്യോ കയ്യോ കയ്യോ കയ്യോ കയ്യോ  
 കയ്യോ കയ്യോ; viz.

1 Corinthians, f. 181 *b*. Missing portion, ch. ix. 2—26.

2 Corinthians, f. 196 b. Missing portion, ch. i. 2—vi. 13

(ചാല).

Galatians, f. 202 *b*.

Ephesians, f. 207 *b*.

Philippians, f. 212 *a*.

Colossians, f. 215 *b*. Missing portion, ch. ii. 14—iii. 22.

1 Thessalonians, f. 217 *b*.



2 Thessalonians, f. 220 *b*.

1 Timothy, f. 222 *a*. Missing portion, ch. ii. 1 to the end.

2 Timothy, f. 223 *a*. Missing portion, ch. i. 1—ii. 4.

Titus, f. 224 *b*. Missing portion, ch. ii. 12 to the end.

Philemon, wanting.

Hebrews, f. 226 *a*. Missing portions, ch. i. 1—14, iii. 12—v. 6, and vii. 2 to the end.

The large sections are marked throughout on the margin with a double numeration, one for the whole MS., and another for each Gospel, the Acts and Catholic Epistles, and the Pauline Epistles.

There are a few marginal annotations, relating to matters of reading and pronunciation.

### ADD. 1969

Vellum, about 6½ in. by 5; 266 leaves, a few of which are soiled and mutilated, especially f. 130; 27 quires, signed with letters, mostly of 10 leaves (I, 11; II, 9; III, 11; IV and V, 12; VI only 1); two columns, 25 to 30 lines. Written in a neat, regular, Jacobite *serṭā*, of the xii<sup>th</sup> or xiii<sup>th</sup> cent. Foll. 1—11 are a paper supply of the present cent. in a Nestorian hand.

The New Testament according to the Pēshīṭṭā version.

#### 1. The Gospels.

*a*. S. Matthew, f. 1 *b*.

*b*. S. Mark, f. 41 *a*.

*c*. S. Luke, f. 65 *a*.

*d*. S. John, f. 107 *a*.

#### 2. The Acts of the Apostles, f. 140 *b*.

#### 3. The Catholic Epistles.

*a*. S. James, f. 179 *a*.

*b*. S. Peter, f. 182 *b*.

*c*. S. John, f. 186 *a*.

## 4. The Pauline Epistles.

- a.* Romans, f. 189 *b*.
- b.* 1 Corinthians, f. 203 *b*
- c.* 2 Corinthians, f. 218 *a*.
- d.* Galatians, f. 227 *b*.
- e.* Ephesians, f. 232 *a*.
- f.* Philippians, f. 236 *b*.
- g.* Colossians, f. 240 *a*.
- h.* 1 Thessalonians, f. 243 *b*.
- i.* 2 Thessalonians, f. 246 *a*.
- j.* 1 Timothy, f. 247 *b*.
- k.* 2 Timothy, f. 251 *b*.
- l.* Titus, f. 254 *b*.
- m.* Philemon, f. 256 *a*.
- n.* Hebrews, f. 257 *a*.

The text exhibits many Greek vowels and the points *rukkākh* and *kushshāi* in red.

The sections are marked throughout the volume (ⲙⲟ, f. 263 *b*), as well as in each book separately.

In the Gospels, and also in the Pauline Epistles, many lessons are noted on the margins, in red ink, with the letter ⲟ in the text. Others in black ink are of later date.

The leaf containing the colophon has been lost.

## Add. 1970

Paper, about 8½ in. by 6; 115 leaves, many of which are much stained by water; 12 quires signed with letters, of 10 leaves, except the first, which has now only 9, and the last, which has only 4. There are 2 blank leaves at the beginning of the volume. One leaf is wanting after f. 2. There are 19 or 20 lines in each full page. It is written in a good, regular Nestorian *serṭā* of the xviii th cent., fully pointed. The watermark of the paper is 3 crescents (ⲁ ⲁ ⲁ).





























واربعين وخمسمائة والف لاسكندر الملك اليوناني نبيح الله  
ضربكه ٥٠٠.

A later note on the margin of f. 78 *a* has been partially effaced:

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Two readers, the deacon Haddāyā, ܡܪܝܢ ܕܡܪܝܢ, and the monk Stephen, ܡܪܝܢ ܕܡܪܝܢ, have recorded their names on ff. 45 *b* and 46 *a*.

### Add. 1972

Paper, about 10½ in. by 7; 167 leaves, many of which are somewhat stained by water, and otherwise injured. The quires, of 10 leaves, signed with letters, were originally at least 18 in number, but the first has disappeared, and the second and last are imperfect, owing to the loss of leaves at the beginning and end. Two columns, of from 22 to 23 lines. The writing is a clear, though somewhat irregular, Jacobite *sertā*, bearing date A. Gr. 1530 = A.D. 1219 (see ff. 68 *b*, 100 *a*). Foll. 2—7 are a paper supply of the xviii<sup>th</sup> cent., in 2 columns of 33 lines. The contents are

Selected commentaries of Jacob, or Dionysius, bar Ṣalībī of Melitênê, bishop of Mar'ash and afterwards of Āmid (*B.O.* ii. 156 *sqq.*), on the Old Testament.

1. The Pentateuch, spiritual commentary. Genesis and Exodus wanting; Leviticus, imperfect at the beginning, f. 2 *a*; Numbers, f. 8 *a*; Deuteronomy f. 12 *a*. Subscription, f. 17 *b*,



וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד.

2. Joshua, spiritual and material commentary, f. 18 *a*. Subscription, f. 20 *b*,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד.

3. Judges, spiritual and material commentary, f. 20 *b*,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד.

4. Isaiah, spiritual commentary, f. 24 *b*,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה

5. Ezekiel, spiritual commentary, f. 68 *b*,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה

6. Daniel, spiritual and material commentary, f. 86 *b*,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד.

7. Jeremiah, material commentary,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד. וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד. וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה  
בְּתַלְמִיד.

according to the LXX. f. 100 *a*; according to the Peshīṭtā, f. 103 *b*. Subscription, f. 114 *a*,

וְלִבְיָהּ חֲסִידָהּ בְּלִי שֶׁהָיָה זֶה שֶׁהָיָה בְּלִי שֶׁהָיָה

- ಹೊಸ, ಹೊಸದಾದ ಲೇಖನ. ಲೇಖನದ ಹೆಸರು: ಹೊಸದಾದ ಲೇಖನ; ಹೊಸದಾದ ಲೇಖನ.

9. Kings, material commentary, f. 120 b,

പ്രകൃതിയും പ്രവൃത്തിയും

وَجِبِلٌ بِحَتَبٍ اَنْهَضًا. مَعْبِدٌ مَقْبِلًا. وَحَدَّ

𐎧𐎠𐎢𐎡𐎹 (f. 129 b) 𐎧𐎠𐎢𐎡𐎹 𐎧𐎠𐎢𐎡𐎹. 𐎧𐎠𐎢𐎡𐎹.

بقعه .. امامان باقر و زکریا . حضرت علی نقی و جعفر صادق

על־כך .. אהבה וְאֵין (sic). וְהַכֹּהֵן הַגָּדוֹל הַמִּשְׁתַּחֲוֶה

مكتبة المتحف الوطني

10. Proverbs, spiritual commentary, according to the LXX.,  
f. 129 *b*,

അവർക്കു നൽകിയതിന്നു മുമ്പേ

דאָס זעלבנדיג. מאל אַזוי דאָס (sic) אַזוי. אַזוי דאָס זעלבנדיג

සැදූයේ. මෙය මෙම පොතෙහි පිටු ෧෦෦ දක්වා පමණි.

هه هه ل ز ن ا ب ق ک د پ و گ چ پ ج ح ط ظ ث ذ ر ز س ش ص ض ط

11. The Minor Prophets, spiritual commentary; viz. Hosea, f. 142 *a*; Joel, f. 144 *b*; Amos, f. 145 *b*; Obadiah, f. 147 *a*; Jonah, *ibid.*; Micah, f. 148 *a*; Nahum, f. 150 *a*; Habakkuk, f. 151 *a*; Haggai, f. 152 *a*; Zephaniah, f. 152 *b*; Zechariah, f. 153 *b*.

12. Job, second commentary, spiritual and material, according to the Pēshīttā, f. 161 *b*,



ܘܡܥܠ ܕܠܩܬܐ ܕܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܘܡܥܠ ܕܠܩܬܐ ܕܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

Imperfect at the end.

This manuscript is considerably older than the Parisian codex, Supplém. 92 (see Zotenberg's *Catal.*, no. 66), which is dated A. Gr. 1665 = A.D. 1354.

Fol. 1 contains a deed of purchase of this volume, barbarously scrawled, by Matthew ibn Behnām, ܡܬܬܝܝܒ ܒܗܢܐܡ, from ܡܬܬܝܝܒ ܒܗܢܐܡ (sic), A.D. 1831.

### Add. 1973

Paper, about  $8\frac{1}{2}$  in. by  $6\frac{1}{4}$ ; 323 leaves, some of which are stained by water and slightly mutilated, e.g. ff. 64, 145 and 169; 33 quires, signed with letters, mostly of 10 leaves (Δ had originally 12); leaves are now wanting at the beginning and after ff. 4, 5, 25, 315 and 323; 18 or 19 lines in a page. The writing is a good, regular, Nestorian serṭā. This manuscript is dated A. Gr. 1998 = A.D. 1687 (watermark, the three crescents). It contains

Works of Īshōʿ-dādh Marōzāyā (of Marō or Merv), bishop of Ḥēdhattā or al-Ḥadīthah, ܠܚܕܝܬܗ, near Moṣul (see *B. O.* iii. 1, p. 210).

I. Extracts from his commentary on part of the Old Testament, viz. Genesis and Exodus. Imperfect. Subscription, f. 12 b,

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

II. The commentary on the Four Gospels; viz.

1. S. Matthew, f. 13 a,

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

[illegible]

2. S. Mark, f. 145 *b*.
3. S. Luke, f. 169 *b*.
4. S. John, f. 237 *a*.

The colophon, now imperfect, f. 323 *b*, gives the date as above, and states that this manuscript was begun in the village of 'Abhd-īshō' in the district of Ṣapnā (see Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, p. 192 sq.)

[illegible]





79 *a* a large space has been left blank for an ornament, but never filled up. The volume contains

A Lectionary from the Gospels for the Sundays, Festivals and Commemorations of the whole Year, according to the use of the Church of Mosul, f. 3 *b*:

ܡܚܝܬܐ ܠܡܨܚܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ  
 ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ  
 ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

The text is fully pointed with all the vowels, marks of interpunction, intonation, etc.

1. The first Sunday of the Annunciation, f. 3 *b*,

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

S. Luke i. 1—25.

2. The second Sunday of the Annunciation, f. 5 *a*,

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

S. Luke i. 26—56.

3. The third Sunday of the Annunciation, f. 6 *a*,

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

S. Luke i. 57—80.

4. The fourth Sunday of the Annunciation, f. 7 *a*,

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

S. Matthew i. 18—25.

5. The Nativity of our Lord, f. 7 *b*,

ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ

S. Luke ii. 1—20.





13. The first Sunday after the Epiphany, f. 15 *b*,

ܕܒܨܕܩܬܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ

S. Luke iv. 14—30.

14. Monday after the Epiphany, Prayer of the Virgins,  
f. 16 *b*,

ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ

S. John xvi. 23—33.

15. Tuesday after the Epiphany, f. 16 *b*,

ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ

S. Matthew vii. 1—14.

16. Wednesday after the Epiphany, f. 16 *b*,

ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ

S. Luke xviii. 1—14.

17. Thursday after the Epiphany, the Commemoration of  
Mār John Azraḳ, f. 16 *b*,

ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ  
ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ ܕܕܥܡܐ

S. Matthew xxiv. 45—xxv. 23.



18. The Commemoration of S. Peter and S. Paul, f. 16 *b*,

ܕܕܗܗܕܝܢ ܕܩܝܡܝܢ ܫܠܝܡܝܢ.

S. Matthew xvi. 13—19; S. John xxi. 15—25.

19. The second Sunday after the Epiphany, f. 18 *a*,

ܕܕܗܗܕܝܢ ܕܝܗܘܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. John i. 1—28.

20. The Commemoration of the Evangelists, f. 19 *b*,

ܕܕܗܗܕܝܢ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. Matthew ix. 35—x. 15.

21. The third Sunday after the Epiphany, f. 20 *b*,

ܕܕܗܗܕܝܢ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. John i. 29—42.

22. The Commemoration of S. Stephen, f. 21 *a*,

ܕܕܗܗܕܝܢ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. Matthew xi. 20—30, xxiii. 29—39.

23. The fourth Sunday after the Epiphany, f. 22 *b*,

ܕܕܗܗܕܝܢ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. John i. 43—ii. 11.

24. The Commemoration of the Greek Doctors, f. 23 *b*,

ܕܕܗܗܕܝܢ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. Matthew iv. 23—v. 19.

25. The fifth Sunday after the Epiphany, f. 25 *a*,

ܕܕܗܗܕܝܢ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ ܕܝܫܝܐ.

S. John ii. 23—iii. 21.

- [illegible]

27. The Tuesday of do., f. 26 *b*,

- د لاندې د بحثو په اړه.      مخه    او    د جملې په تړلو    په دې کې
- په پیل کې.

28. The Wednesday of do., f. 26 *b*,

- [illegible]

29. The Thursday of do., f. 26 *b*,

- دېمىتريوس د جده، مېرمن    مېرمن    د جده، مېرمن    د جده، مېرمن : د جده، مېرمن  
دېمىتريوس.

30. The Commemoration of the Syrian Doctors, f. 26 *b*,

- ܕܕܝܘܕܐܢܐ ܕܡܬܠܦܐ ܫܥܕܬܐ.
- S. Matthew xvi. 24—xvii. 9.

31. The sixth Sunday after the Epiphany, f. 27 *b*,

- دِيْدِجَتِه دِيْدَه دِيْدَه دِيْدَه . دِيْدَه گِجِه مَدِيْتَسِه .**

32. The Commemoration of any one Saint, f. 28 *b*,

- دِدِه جَدَّتْ دِي دِي فَدِه فَدِه .

S. Matthew xxiv. 45—xxv, 23.



33. The seventh Sunday after the Epiphany, f. 30 *a*,

ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ.

S. Matthew vii. 28—viii. 13.

34. The Commemoration of the Dead, f. 30 *b*,

ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ.

S. Matthew xxv. 31—46.

35. The eighth Sunday after the Epiphany, f. 31 *b*,

ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ.

S. Mark i. 1—11.

36. The Commemoration of the Forty Martyrs, f. 32 *a*,

ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ.

S. Matthew iv. 23—v. 19.

37. The first Sunday in Lent, f. 33 *a*,

ܕܒܨܒܬܐ ܕܒܨܒܬܐ ܕܒܨܒܬܐ.

S. Matthew iii. 16—iv. 11.

38. Monday in the first week of Lent, f. 33 *b*,

ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ.

S. Matthew v. 17—37.

39. Tuesday in do., f. 34 *b*,

ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ.

S. Matthew v. 38—48.

40. Wednesday in do., f. 35 *b*,

ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ ܕܕܗܘܐ.

S. Matthew vi. 1—18.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

42. Friday in do., f. 37 *b*,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

43. The second Sunday in Lent, f. 38 *a*,

ॐ नमो भगवते वासुदेवाय ।  
 ॐ नमो भगवते वासुदेवाय ।

44. The second Friday in Lent, f. 39 *a*,

၂၀၁၁ ခုနှစ် နှစ်စာအုပ်

45. The third Sunday in Lent, f. 39 *b*,

دېجېټالې ډېزاین، ډیجیټل مېک اپ، ډیجیټل ګرافیک، ډیجیټل ټیبلټ ډزاین، ډیجیټل ټیبلټ ډزاین، ډیجیټل ټیبلټ ډزاین.

46. The third Friday in Lent, f. 40 *b*,

דְּחַדְחָדָהּ דְּיָדָהּ דְּחָסָהּ.

47. The fourth Sunday in Lent, f. 42 *a*,

**பெரியவர்களுக்கு உரிமை இல்லாதது.**

48. Monday of the mid week in Lent, f. 43 *b*,

دِيَا دَسْتِغْدِي دِيَا دَسْتِغْدِي دِيَا دَسْتِغْدِي .

B. C.



49. Tuesday of do., f. 44 *b*,

ܕܝܟܠܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ.

S. John v. 19—47.

50. Wednesday of do., f. 46 *a*,

ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.

S. John vi. 51—69.

51. Thursday of do., f. 47 *a*,

ܕܝܡܝܬܝܢ ܕܝܡܝܬܝܢ ܕܝܡܝܬܝܢ ܕܝܡܝܬܝܢ.

S. John vii. 1—13.

52. The fourth Friday in Lent, f. 48 *a*,

ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ ܕܝܚܝܬܝܢ.

S. John vii. 14—36.

53. The fifth Sunday in Lent, f. 49 *a*,

ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.

S. John vii. 37—viii. 20.

54. The fifth Friday in Lent, f. 50 *b*,

ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ (sic) ܕܝܠܝܬܝܢ.

S. John viii. 31—59.

55. The sixth Sunday in Lent, f. 52 *b*,

ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.

S. John ix. 39—x. 21.

56. The sixth Friday in Lent, or the Friday of Lazarus,  
f. 54 *a*,

ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ ܕܝܠܝܬܝܢ.

S. John xi. 1—45.

جِيہِجَتَکَ جِيہِجَتَکَ جِيہِجَتَکَ جِيہِجَتَکَ جِيہِجَتَکَ۔

58. Monday of the last week in Lent, f. 58 *a*,

**دِيَاڤُولُكَ دِيَاڤُولُكَ دِيَاڤُولُكَ دِيَاڤُولُكَ.**

59. Tuesday of do., f. 59 b,

**دِيَاگَهَ صَخْت دِخَتَجَا دَسَدَمَا دِجْ مَوْدَا.**

60. Wednesday of do., f. 61 *a*,

[illegible]

61. Thursday of the Passover, f. 62 *b*,

دې مکتب دکتري دیکي مکتب.

62. The Night (Eve) of the Friday of the Passion, f. 63 b,

دِيْلَتْمَ دِيْخْدَه دِيْلَتْمَ دِيْخْدَه.

63. The Day of the Friday of the Passion, f. 66 *b*,

[illegible]

S. Luke xxii. 63—xxiii. 12; S. Matthew xxvii. 19; S. Luke xxiii. 13—23; S. Matthew xxvii. 24, 25; S. Luke xxiii. 24—45; S. Matthew xxvii. 51—54; S. John xix. 23—42.



64. The Day of the Great Saturday, f. 70 *b*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. Matthew xxvii. 62—66.

65. The Mysteries (celebration of the Eucharist) on the Great Saturday, f. 71 *a*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. Matthew xxviii.

66. The Morning of the Resurrection, f. 72 *a*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. Luke xxiv. 1—12.

67. The Sunday of the Resurrection, f. 73 *a*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. John xx. 1—18.

68. Monday of the Week of Weeks, f. 74 *a*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. John xiv. 18—31.

69. Tuesday of do., f. 75 *a*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. Luke xxiv. 13—35.

70. Wednesday of do., f. 76 *a*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. John xv. 1—25.

71. Thursday of do., f. 77 *b*,

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

ܡܕܢܐ ܕܢܝܡܥܐ ܕܝܥܬܐ ܕܥܬܐ.

S. Matthew ix. 35—x. 15.

72. The Friday of the Confessors, f. 77 *b*,

ܕܒܝܫܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

S. Matthew x. 16—33.

73. The New Sunday, f. 79 *a*,

ܕܒܝܫܬܐ ܕܡܪܝܬܐ.

S. John xx. 19—31.

74. The Commemoration of S. George, f. 80 *a*,

ܕܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

S. Matthew x. 37—42; xix. 27—30.

75. The third Sunday of the Resurrection, f. 81 *a*,

ܕܒܝܫܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

S. John xiv. 1—14.

76. The Commemoration of Rabban Hōrmizd, f. 81 *b*,

ܕܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

ܕܡܪܝܬܐ.

S. Matthew xx. 1—16.

77. The fourth Sunday of the Resurrection, f. 81 *b*,

ܕܒܝܫܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

S. John xvi. 16—33.

78. The Commemoration of Shēmōnī and her sons, f. 82 *b*,

ܕܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

S. Matthew xx. 20—28.

79. The fifth Sunday of the Resurrection, f. 83 *a*,

ܕܒܝܫܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ.

S. John xxi. 1—14.





87. The third Sunday of do., f. 91 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Luke x. 23—42.

88. The fourth Sunday of do., f. 92 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Luke vi. 12—46.

89. The fifth Sunday of do., f. 94 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Luke xii. 16—34.

90. The sixth Sunday of do., f. 95 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Luke xii. 57—xiii. 17.

91. The seventh Sunday of do., f. 96 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Luke xiii. 22—35.

92. The last Friday of the Week of the Apostles, f. 97 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Matthew x. 37—xi. 15.

93. The first Sunday of Summer, which is Nūsardēl, f. 98 *a*,

ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ  
ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ ܕܡܕܢܚܬܐ

S. Luke xiv. 1—14.





100. The fifth Sunday of Summer, f. 105 *a*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Luke xvi. 19—xvii. 10.

101. The sixth Sunday of Summer, f. 106 *b*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Luke xvii. 5—19.

102. The seventh Sunday of Summer, f. 107 *a*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Luke xviii. 1—14.

103. The first Sunday of Elias, f. 108 *a*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Luke xviii. 35—xix. 10.

104. The second Sunday of Elias, f. 109 *a*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Matthew xiii. 1—23.

105. The third Sunday of Elias, f. 110 *a*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Matthew xiii. 24—42.

106. The Feast (of the Invention) of the Cross, f. 111 *b*

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Luke xxiv. 13—35.

107. The Sunday after the Invention (of the Cross), f. 111 *b*,

ܕܒܢܕܬܬܐ ܕܝܡܝܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ ܕܝܫܬܐ.

S. Matthew iv. 12—v. 16.



108. The fifth Sunday of Elias, f. 113 *a*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. Matthew xvii. 14—27.

109. The sixth Sunday of Elias, f. 114 *a*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. Matthew xv. 21—38.

110. The seventh Sunday of Elias, f. 115 *a*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. Matthew xviii. 1—19.

111. The first Sunday of Moses, f. 116 *a*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. Matthew xx. 1—16.

112. The second Sunday of Moses, f. 117 *a*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. Mark v. 22—34.

113. The third Sunday of Moses, f. 117 *b*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. John v. 1—18.

114. The fourth Sunday of Moses, f. 117 *b*,

ܕܒܢܕܢܬܐ ܕܝܫܥܝܐ ܕܝܠܝܐ ܕܚܝܐ ܕܠܡܝܬܐ ܕܩܝܡܐ.

S. John iv. 3—30.

[illegible]

116. The second Sunday of do., f. 119 *b*,

دینجی تہمت دے دی ہے دھوکہ دینے والے۔ دھوکے لگنے کے بعد

117. The third Sunday of do., f. 120 *b*,

[illegible]

118. The fourth Sunday of do., f. 121 *b*,

[illegible]

Subscription, p. 122 *b*,

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى رَسُوْلِكَ  
 وَجَلِّسْ بَيْنَنَا وَبَيْنَكَ

אֵת, דְּמַמְיָא בִּדְמִיָּא דְּכִמְיָא, viz.

1. The Consecration of Catholics, Metropolitans and Bishops, f. 122 *b*,

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لَكَ شَاكِرِينَ .**

See no. 18 above.





*f.* For Priests, f. 122 *b*,

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה

See no. 30 above.

*g.* For Deacons, f. 122 *b*,

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה  
מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה  
לְמַעַן דָּבָר.

See no. 49 above.

*h.* For Nuns, f. 123 *a*,

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה  
דָּבָר.

See no. 87 above.

*i.* For any man, f. 123 *a*,

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה

See no. 34 above.

*j.* For youths, f. 123 *a*,

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה

See no. 85 above.

*k.* For those that are slain, f. 123 *a*.

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה

See no. 72 above.

*l.* For Women, f. 123 *a*,

דָּבָר מִצְוָה מִצְוָה מִצְוָה מִצְוָה מִצְוָה

See no. 112 above.





ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[illegible][illegible]









2. The second Sunday of the Annunciation, f. 4 *a*,

ܕܣܒܬܬܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

Numbers xxii. 20—xxiii. 30; Isaiah xliii. 14—xliv. 5.

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

3. The third Sunday of the Annunciation, f. 6 *b*,

ܕܣܒܬܬܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

Gen. xviii. 1—19; Judges xiii. 2—24.

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

4. The fourth Sunday of the Annunciation, f. 9 *a*,

ܕܣܒܬܬܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

Gen. xxiv. 50—xxv. 28; 1 Sam. i. 1—19.

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

5. The Nativity of our Lord, f. 11 *b*,

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

Isaiah vii. 10—16

(ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ)

viii. 8 (ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ);

Micah iv. 1—3, v. 1—8 (strange mistake of ܕܥܡܢܐ for ܕܥܡܢܐ).

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

6. The first Sunday after the Nativity, f. 13 *a*,

ܕܣܒܬܬܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

Gen. xxi. 1—21; 1 Sam. i. 19—28.

ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ ܕܥܡܢܐ.

7. The Commemoration of the blessed Virgin Mary, f. 15 *a*,

ܕܕܝܘܠܝܐ ܕܡܪܝܡ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

Exod. xv. 11—21, Jerem. xxxi. 13—17, Micah vi. 1—5; Acts 1—14.

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

8. The second Sunday after the Nativity, f. 16 *b*,

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

Exod. ii. 1—10; Isaiah xlix. 1—6.

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

9. The Epiphany, f. 17 *b*,

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

Num. xxiv. 2—24 (mistake of ܡܕܝܢܬܐ for ܡܕܝܢܬܐ); Isaiah xi. 1—5, 9 (ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ), 10, xii. 4—6.

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

10. The Commemoration of S. John the Baptist, f. 19 *a*,

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ

Isaiah xxxv. 3—10, xl. 1—8; Acts xiii. 13—33 (ܡܕܝܢܬܐ).

ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܕܝܢܬܐ



11. The first Sunday after the Epiphany, f. 21 *a*,

ܕܣܒܬܬܐ ܕܥܦܝܬܐ ܕܥܝܬܐ ܕܝܫܐ.

Exod. iii. 1—15 ; Isaiah xlv. 21—xlv. 4 (ܡܫܬܬܐ ܕܝܫܐ),

ܐܡܝܢ. ܝܥܝܕ ܕܡܫܬܬܐ ܕܝܫܐ.

12. The Commemoration of S. Peter and S. Paul, f. 23 *a*,

ܕܕܝܝܬܐ ܕܦܬܪܐ ܡܫܬܬܐ.

2 Kings iv. 8—27 ; Acts ix. 32—42, xiv. 7—14, xx. 7—12.

ܐܡܝܢ. ܬܠܐ ܕܡܫܬܬܐ ܕܝܫܐ ܕܕܝܝܬܐ ܕܡܫܬܬܐ.

ܕܡܫܬܬܐ ܕܡܫܬܐ.

13. The second Sunday after the Epiphany, f. 26 *a*,

ܕܣܒܬܬܐ ܕܥܦܝܬܐ ܕܥܝܬܐ ܕܝܫܐ.

Num. x. 29—xi. 10 ; Isaiah xlv. 11—17.

ܐܡܝܢ. ܠܥܝܬܐ ܕܡܫܬܐ ܕܝܫܐ.

14. The Commemoration of the Evangelists, f. 27 *b*,

ܕܕܝܝܬܐ ܕܡܫܬܐ ܕܡܫܬܐ.

1 Kings xviii. 30—39 ; Acts v. 12—32.

ܐܡܝܢ. ܝܥܝܕ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ.

15. The third Sunday after the Epiphany, f. 29 *b*,

ܕܣܒܬܬܐ ܕܥܦܝܬܐ ܕܥܝܬܐ ܕܝܫܐ.

Num. xi. 11—20 ; Isaiah xlv. 18—xlvi. 4.

ܐܡܝܢ. ܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ ܕܡܫܬܐ.

16. The Commemoration of S. Stephen, f. 31 *a*,

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ.

1 Kings xxi. 1—21 ; Acts vi. 8—vii. 1, 51—60, viii. 1, 2.

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

17. The fourth Sunday after the Epiphany, f. 33 *b*,

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

Num. xi. 23—35 ; Isaiah xlvi. 5—13.

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

18. The Commemoration of the Greek Doctors, f. 35 *a*,

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

1 Sam. xxii. 6 (ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ)—21 ; Acts xxi. 27—34, xxii. 30—xxiii. 16.

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

19. The fifth Sunday after the Epiphany, f. 38 *a*,

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

Deut. xviii. 9—22 ; Isaiah xlvi. 12—20.

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

20. The Monday of the Prayer of the Ninevites, f. 39 *b*,

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

Gen. xviii. 20—33 ; Isaiah lxiii. 17—lxiv. 12.

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

21. The Tuesday of do., f. 41 *a*,

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.

Isaiah lviii. ; Habakkuk iii.

ܕܕܝܘܢܐ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ ܕܫܬܝܢ.





27. The seventh Sunday after the Epiphany, f. 50 *a*,

בְּסִדְכֶם בְּכַחֲכֶם בְּדַלְיֵיכֶם. בְּחֶסֶדְכֶם שְׂמֹחִים אֵלֶיכֶם.

Deut. xiv. 2 (لَا يَجْزِي مَذْلًا)—xv. 4; Isaiah xlii. 5—17.

٢٥٤. یسوع. ملک دیکھو

28. The Commemoration of the Dead, f. 52 *a*,

۲۰۰۵ ۲۰۰۶

Ezek. xxxvii. 1—14; Ecclesiasticus xlv. 1—xlv. 5.

205. مَخْرُجًا لَهَا ذَوْنُهَا ❖ لَدَى حُجَّتِهَا دُنْيَا ❖

29. The eighth Sunday after the Epiphany, f. 54 *a*,

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Exod. xv. 22—26, xvi. 4—7 (אֲנִי ה' אֱלֹהֶיךָ), 9, 10; Isaiah  
xliv. 23, 24 (to אֲנִי ה' אֱלֹהֶיךָ), lxv. 17—24, lxvi. 1.

2004. 2005. 2006.

30. The first Sunday in Lent, f. 56 *a*,

**בְּסִדְרָא דְּמַלְכֵי שָׁמַיָּהּ : בְּגוֹלְגֻתְהוֹן מַלְכֵי הָאָרֶץ.**

Exod. xxxiv. 1—7 (to **דָּבַר**), 27—35; Isaiah lviii.

مَدَامَ. اِنْكَسَ اِنْكَتَمَ مَدَامَ مَدَامَ. ❖ ❖

31. Monday in the first week of Lent, f. 58 *a*,

בְּהַמְּנֵהוּ בְּחַיֵּי הַחַיִּים בְּחַיֵּי הַחַיִּים.

Gen. i. 1—18; Joshua i. 1—11.

אֲנִי הָיִיתִי בְּיָמָיו וְלֹא יָדָעְתִּי מִלְּפָנָיו וְלֹא יָדָעְתִּי מִלְּפָנָיו.



32. Tuesday in do., f. 59 *b*,

דאָלדאָס טאָג דאָס וואָס.

Gen. i. 19—ii. 7 ; Joshua i. 12—ii. 11.

אָדאָס. דאָס וואָס דאָס וואָס.

33. Wednesday in do., f. 62 *a*,

דאָלדאָס טאָג דאָס וואָס.

Gen. ii. 8—25 ; Joshua ii. 12—24.

אָדאָס. דאָס וואָס דאָס וואָס.

34. Thursday in do., f. 63 *b*,

דאָלדאָס טאָג דאָס וואָס.

Gen. iii. 1—19 ; Joshua iii. 1—13.

אָדאָס. דאָס וואָס דאָס וואָס.

35. Friday in do., f. 65 *b*,

דאָלדאָס טאָג דאָס וואָס.

Gen. iii. 20—iv. 16 ; Joshua iii. 14—iv. 9.

אָדאָס. דאָס וואָס דאָס וואָס.

36. The second Sunday in Lent, f. 68 *a*,

דאָלדאָס טאָג דאָס וואָס.

Gen. v. 19—31 ; Joshua iv. 15—24.

אָדאָס. דאָס וואָס דאָס וואָס.

37. The second Friday in Lent, f. 69 *a*,

דאָלדאָס טאָג דאָס וואָס.

Gen. v. 32—vi. 22 ; Joshua v. 1—12.

אָדאָס. דאָס וואָס דאָס וואָס.

- בְּסִדְרָא דְּלִילָא דְּחֵסֶד. דְּחֵסֶד בְּחֵסֶד. דְּחֵסֶד בְּחֵסֶד.

❖ مذہب جمہور خاک مذہب ❖

- קִיּוּם חַיִּים וְחַיִּים חַיִּים.

مَدَامُ. مِيلَ دِقَّتِهِ مَدَامُ. وَمَدَامُ. ❖

- [illegible]

٢٥٠ . حله . بـ و د ج ه ز ح ط ذ ر ز

- දකුණින් මැදින් දෙසට.**

عَذَابًا. لِمَنْ ذِي السُّلْطَانَةِ ❖

- בְּהַגְלָתוֹ מִן הַמִּלֻּחִים בְּשָׁנֵינוּ.

تَعْدَمُ. كَذَلِكَ مَخْبُوتٌ لَكَ رَجُلٌ



43. Wednesday of do., f. 81 *b*,

דְּזַחֲרֵי דְּפִלְאָא.

Gen. xiii. 8—18; Joshua viii. 18—29.

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

44. Thursday of do., f. 83 *b*,

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

Gen. xiv. 1—17; Joshua viii. 30—35.

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

45. Friday of do., f. 85 *a*,

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

Gen. xiv. 18—xv. 15; Joshua ix. 1—14.

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

46. The fifth Sunday in Lent, f. 87 *a*,

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

Gen. xvi., xvii.; Joshua ix. 15—27.

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

47. The fifth Friday in Lent, f. 90 *a*,

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

Gen. xviii. 1—19; Joshua xiv. 6—15.

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

48. The sixth Sunday in Lent, f. 91 *a*,

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

Joshua xxi. 43—xxii. 9.

דְּזַחֲרֵי דְּפִלְאָא דְּחֵטְא דְּיִשְׂרָאֵל.

49. The sixth Friday in Lent, or the Friday of Lazarus, f. 93 *b*,

ܕܡܕܢܚܐ ܕܝܚܝܐ ܕܡܨܚܐ ܕܠܕܝܐ ܕܠܕܝܐ.

Gen. xix. 27—38; Joshua xxii. 10 (ܡܨܚܐ ܕܡܨܚܐ)—20.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

50. The seventh Sunday in Lent or Palm Sunday, f. 95 *a*,

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

Gen. xlix. 1—12, 22—26; Zechar. iii. 10, iv., vii. 9, 10, viii. 4, 5, 12, 16—20, ix. 9—12.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

ܕܡܨܚܐ

51. Monday of the last week in Lent, f. 98 *a*,

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

Gen. xxxvii. 1—22; Joshua xxii. 21—29.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

52. Tuesday of do., f. 100 *a*,

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

Gen. xxxvii. 23—36; Joshua xxii. 30—xxiii. 1.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

53. Wednesday of do., f. 101 *b*,

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.

Gen. xxxix. 7—xl. 23; Joshua xxiii. 1 (ܡܨܚܐ ܕܡܨܚܐ)—13.

ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ.



54. Thursday of the Passover, f. 104 *a*,

ܕܝܡܢܝܬܐ ܕܝܣܬܐ.

Exod. xii. 1—18 (ܩܠܕܐ ܩܠܕܐ); Zechar. ix. 9—12, xi. 4, 5, 12, 13, xii. 9—14, xiii. 7—9.

ܐܡܕܐ. ܝܝܟܝܬܐ ܕܕܝܝܬܐ ܕܝܝܬܐ.

55. The Friday of the Crucifixion, f. 106 *b*,

ܕܝܚܕܐ ܕܝܠܝܬܐ.

Isaiah lii. 13—liii. 12; Daniel ix. 20—27.

ܐܡܕܐ. ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

56. The Great Saturday of the Passion, f. 108 *a*,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

Gen. xxii. 1—19; Jonah ii. 2—11.

ܐܡܕܐ. ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

57. The Great Sunday of the Resurrection, f. 110 *a*,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

Isaiah lx. 1—7; 1 Sam. ii. 1—10.

ܐܡܕܐ. ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

ܕܝܠܝܬܐ.

58. Monday of the Week of Weeks, f. 111 *a*,

ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

Isaiah lx. 9 (ܕܝܠܝܬܐ)—22; Acts ii. 14—36.

ܐܡܕܐ. ܕܝܠܝܬܐ ܕܝܠܝܬܐ.

59. Tuesday of do., f. 113 *a*,

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Isaiah lxi. 1—9; Acts ii. 37—47.

ܕܥܠܡܢܐ. ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

60. Wednesday of do., f. 114 *b*,

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Isaiah lxi. 10—lxii. 5; Acts iv. 23—31.

ܕܥܠܡܢܐ. ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

61. Thursday of do., f. 115 *b*,

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Isaiah liv. 1—15; Acts vi. 1—7.

ܕܥܠܡܢܐ. ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

62. The Friday of the Confessors, f. 116 *a*,

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

The prayer of Azariah, 2—22 [Daniel iii.]; Acts vi. 8—vii. 1, 51—60, viii. 1, 2.

ܕܥܠܡܢܐ. ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

63. The Commemoration of S. George, 24th of Nīsān, f. 117 *b*,

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Daniel vi. 6—24 (ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ).

ܕܥܠܡܢܐ ܕܥܝܬܐ ܕܥܝܬܐ.

Acts xxvi. 1 (ܕܥܠܡܢܐ ܕܥܝܬܐ)—18.





ܕܣܒܬܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ  
 ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ ܕܝܗܘܕܐ

مَذْمُومٌ مُذْمُومٌ مُذْمُومٌ مُذْمُومٌ مُذْمُومٌ

دېلې دې دوه گډې د مټې د گډې.

[illegible][illegible]

مَدَامُ. تَذَكَّرِي مَدَامُ دِيكِي دِيكِي

مسجد حضرت ذوالفقار علی خان صاحب

[illegible]

**၂-၂-၂၂၂၂၂၂၂၂**

مَدَامَ. بَحْثُوهٗ مَعَ تَبَايُنِ رَوَّادِيهِ ❖ لَكُمُ جَدُّمُؤ

دُعَايَتِهِ ❖



دسجدتو د اتم د عرصة د تاليف. د خدایه شلمه  
 ټولنه.

**❖ ਸਤਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ॥**

בְּסִבְתָּהֶם בְּלֵאלֹהֵי דְמִיָּה . בְּחִסְדֵּם שְׂמֵחִים בְּדָבָר .

❖ **مَدَامَ دِيكْ مَدَامَ دِيكْ**

**دِسْجَتِی دَژْدَن دَزْکَبَس . دِخَه مَدَم خِد جِنَن .**

❖ ۲۰۰۵ . ۲۰۰۴ . ۲۰۰۳

דסגדבג דסמבג דגלגבג . דגסגבג דסגבג דגגבג .

[illegible][illegible]

٢٥٤. دَجَّةٌ لَمَدَةٌ ۝ هَيْبَةُ

78. The seventh Sunday of do., f. 143 *b*,

ܕܣܒܬܐ ܕܥܒܕܐ ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

Deut. iv. 10 (ܡܕܝܢܐ ܡܕܝܢܐ)—24; Isaiah v. 8—25.

ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

79. The last Friday of the week of the Apostles, f. 146 *a*,

ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

Isaiah xli. 8—20; Acts xiii. 13—23, xiv. 20 (ܡܕܝܢܐ ܡܕܝܢܐ)  
—22.

ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ . ܕܥܠܝܬܐ .

ܕܥܠܝܬܐ .

80. The first Sunday of Summer\*, or Nūsardēl, f. 147 *b*,

ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

Deut. iv. 25—31; Isaiah ii. 22—iii. 15.

ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ . ܕܥܠܝܬܐ . ܕܥܠܝܬܐ .

ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

81. The second Sunday of Summer, which is called 'of Hallēlain(i),' f. 149 *a*,

ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

Deut. iv. 32—40; Isaiah iii. 16—iv. 6.

ܕܥܠܝܬܐ . ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ .

\* The MS. actually has 'The last Sunday of the week of the Apostles,'

ܕܥܠܝܬܐ ܕܥܠܝܬܐ ܕܥܠܝܬܐ .



82. The third Sunday of Ḥallēlain(i), f. 151 *a*,

ܕܣܒܬܐ ܕܥܠܐ ܕܝܠܕܐ ܕܝܝܫܘܥ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

Deut. v. 1—16; Isaiah v. 1—7.

ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

83. The fourth Sunday of Ḥallēlain(i), f. 152 *b*,

ܕܣܒܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

Deut. v. 16—vi. 3; Isaiah ix. 8—21.

ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

84. The fifth Sunday of Ḥallēlain(i), f. 154 *b*,

ܕܣܒܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

Levit. xxiii. 34—43; Isaiah xxviii. 14—22.

ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

85. The sixth Sunday of Ḥallēlain(i), f. 156 *a*,

ܕܣܒܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

ܕܡܪܝܡ.

Levit. xix. 1—14; Isaiah xxix. 13—24.

ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

86. The seventh Sunday of Summer or of Ḥallēlain(i),

ܕܣܒܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

Levit. xix. 15—19 (ܕܡܪܝܡ ܕܡܪܝܡ), 35—37, xx. 9—14; Isaiah xxx. 1—15 (ܕܡܪܝܡ ܕܡܪܝܡ).

ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ.

دَسَدَتَ دَرْدَمُ دَعَبَةُ دَرْكِي . دَعْبُهُ دَكِبَهُ  
دَكِبَهُ .

❖ مَدَامَ . يَسْجِدُ لِلْهَدْيِ دِيَارِ وَسَدَقَةٍ ❖

בְּסִדְכֶם בְּאֵדָה בְּזִכְרִי . בְּיָדְכֶם שְׂמֵחַ בְּיָמֵי .

**❖ مَدَامُ هَذِهِ كِتَابٌ**

בְּסִדְכֶם בְּאֵלֵי בְּנֵי. בְּחֻסְכֶם בְּיָדֵי בְּנֵי.

**٥٨٠. دَوْدِیُّ حَبَّوْشَہٗ دَمَدَمُ ❖**

**دېلېډي دېجسټر شاپريکېډي هليپي.**

مَدَامَ. مِيهَكَ اَوَّلَ سَجَبٍ كَيْتَ ❖ كَعَجَسَنَ دِي كَبَتَ  
مِيهَكَ ❖



91. The Sunday after the Invention and the fourth of Elias, f. 165 *a*,

דסגדענדיג דאס זאגט און דאס  
שטאמט פון דעם זאגט און דאס

Deut. viii. 11—20 ; Isaiah xxxiii. 13—21.

דאס זאגט און דאס זאגט און דאס

92. The second Sunday of the Invention and the fifth of Elias, f. 166 *b*,

דסגדענדיג דאס זאגט און דאס  
שטאמט פון דעם זאגט און דאס

Deut. ix. 1—8 (למזמור); Isaiah xxv. 1—8.

דאס זאגט און דאס זאגט און דאס

93. The third Sunday of the Invention and the sixth of Elias, f. 167 *b*,

דסגדענדיג דאס זאגט און דאס  
שטאמט פון דעם זאגט און דאס

Deut. ix. 13—22 ; Isaiah xxvi. 1—19.

דאס זאגט און דאס זאגט און דאס

94. The fourth Sunday of the Invention and the seventh of Elias, f. 169 *b*,

דסגדענדיג דאס זאגט און דאס  
שטאמט פון דעם זאגט און דאס

Deut. x. 12—22 ; Isaiah xxviii. 23—xxix. 12.

דאס זאגט און דאס זאגט און דאס

[illegible]

**مَدَنِي دَوَلْتِجَ مَشْهُودُ مُدُن**

ԵՍԵՅԱՆ ԵՐԵՄԻԱՆ ԵՎ ԵՍԵՅԱՆ ԵՐԵՄԻԱՆ  
 ԵՍԵՅԱՆ ԵՐԵՄԻԱՆ ԵՎ ԵՍԵՅԱՆ ԵՐԵՄԻԱՆ

۵۴۲. جَعِدْهُ بِحَبْلٍ

דְּסִבְתָּהּ דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ  
 דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ דְּמִיבָהּ

❖ مَدَامْ . جِيكِي هِي مَدَامْ ❖

[illegible]

٥٤٢. بَيْتُكَ دَكَّ حُلَّةً دُحْدُ



99. The first Sunday of the Dedication of the Church,  
f. 177 *b*,

דְּסִבְתָּא דְּבִרְמִיָּה דְּמִסְבִּיחָא דְּחִיָּה  
דְּחִיָּה.

Exod. xl. 17—38; Isaiah vi.

דְּחִיָּה. דְּחִיָּה דְּחִיָּה דְּחִיָּה

100. The second Sunday of do., f. 179 *b*,

דְּסִבְתָּא דְּבִרְמִיָּה דְּמִסְבִּיחָא דְּחִיָּה  
דְּחִיָּה.

Exod. xxxix. 32 (דְּחִיָּה)—xl. 16; 1 Kings vi. 1, 2, 38 (to  
דְּחִיָּה), viii. 1—11.

דְּחִיָּה. דְּחִיָּה דְּחִיָּה

101. The third Sunday of do., f. 181 *b*,

דְּסִבְתָּא דְּבִרְמִיָּה דְּמִסְבִּיחָא דְּחִיָּה  
דְּחִיָּה.

Num. vii. 1—10, 88 (דְּחִיָּה), 89, ix. 15—18 (דְּחִיָּה);  
Isaiah liv. 1—15.

דְּחִיָּה. דְּחִיָּה דְּחִיָּה

102. The fourth Sunday of do., f. 183 *b*,

דְּסִבְתָּא דְּבִרְמִיָּה דְּמִסְבִּיחָא דְּחִיָּה  
דְּחִיָּה.

1 Kings vi. 1—19; 2 Sam. vi. 1—5, 13—19 (דְּחִיָּה  
דְּחִיָּה).

דְּחִיָּה. דְּחִיָּה דְּחִיָּה

تِلْکَمِه بِلْدَمَیْ دِجَلْکِ سَمِ دِ دِیْکِ . دِلْمَکْ . دِلْمَکْ . دِلْمَکْ  
 دِلْمَکْ

۵۰۶ بَيِّنَاتٌ دَلِيلٌ مُّجْتَمِعٌ .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَدَامُ ، مَدَامِي ، مَدَامِي جَعَلْتُ مَدَامِي ❖

دیکھو مدد کیجئے

❖ **مَدَامُ** ❖ **مَدَامُ** ❖ **مَدَامُ**

၁၀၈ နတ်တို့၏ နတ်တို့၏ နတ်တို့၏ နတ်တို့၏ နတ်တို့၏



*a.* The Commemoration of Rabban Hōrmīzd, f. 189 *a*,

ܒܪܒܢ ܗܘܪܡܝܙܕ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ .

Isaiah xli. 8—16; Acts xxvii. 21—26, xxviii. 1—5, 6 (ܐܬܬܐܬܐ) —9.

ܐܬܬܐܬܐ . ܒܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ  
ܕܕܝܢܐ .

*b.* The Commemoration of S. Thomas, 3rd of Tammūz, f. 190 *a*,

ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ . ܕܕܝܢܐ ܕܕܝܢܐ  
ܕܕܝܢܐ .

Isaiah lv. 4—12; Jerem. i. 4—8 (ܐܬܬܐܬܐ ܕܕܝܢܐ), 17, 18, xv. 19—21.

ܐܬܬܐܬܐ . ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ  
ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ .

*c.* The Commemoration of Cyriacus the martyr, 15th of Tammūz, f. 190 *b*,

ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ . ܕܕܝܢܐ ܕܕܝܢܐ  
ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ .

The prayer of Azariah, 2—22 [Daniel iii.]; Acts xvii. 22—31.

ܐܬܬܐܬܐ . ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ  
ܕܕܝܢܐ .

d. The Feast of the Revelation of our Lord on Mount Tabor (the Transfiguration), 6th of Āb, f. 191 b,

ܕܝܚܝܬܐ ܕܝܠܕܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.

Exod. xxiv. 1—4, 9—18; Ezek. xliii. 1—7 (ܠܠܠܐ), xliv. 1—5.

ܡܥܬܐ. ܐܠܝܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ

e. The Commemoration of the sons of Shēmōnī (the Maccabees), f. 193 a,

ܕܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ.

The prayer of Azariah, 2—22 [Daniel iii.]; Acts xix. 13—20.

Subscription, f. 193 a,

ܐܠܝܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

The imperfect colophon, ff. 193 b—194 b, states that this volume was finished on the 15th of the latter Teshrī, A. Gr. 2013 = A.D. 1701, in the village of Alkōsh. The name of the scribe, the deacon Joseph of Alkōsh, is to be read in the ornamental 'Unwān, f. 1 b,

ܐܠܝܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ.

ܐܠܝܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ





At the end, f. 194*b*, is a note, likewise in a very inelegant hand, stating that this book belonged by purchase to the priest Hendī Dergēnāyā.

ܘܒܬܝ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ  
[ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ]

### Add. 1977

Paper, about 12¼ in. by 8¾; 58 leaves, slightly stained with water, of which the first and last are blank; quires, signed with letters, of 10 leaves, the first and last having only 9. The writing is a fine, large, Nestorian *serṭā*. The volume, which is dated A. Gr. 2040 = A.D. 1728, contains—

I. The *Turgāmē*\* of ‘Abhd-īshō’, metropolitan of Nišībī and Armenia, for the Gospels of the Sundays, Feasts and Commemorations throughout the year (see *B. O.* iii. 1. 361).

Title, f. 2*b*:

ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ  
ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ  
ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ  
ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ ܕܝܠܕܝܢ

These hymns are usually in couplets of twelve-syllable verse, alphabetically arranged and artificially constructed as to rime.

\* On the meaning of the word *Turgāmā* see Badger, *The Nestorians*, ii. 19: “Besides the *Euanghelion*, *Shlieha*, and *Karyānē*, the Nestorians have another book called *TURGAMA*, literally *Interpretation*, consisting of a collection of hymns, calling upon the faithful to give ear to the words of the N.T., with other pious exhortations bearing upon the same subject. Portions of this book are appointed to be read before the Epistle and Gospel...The *Turgāmē* are chanted responsively by the officiating deacons around the altar.”



1. The Nativity, f. 2 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

2. The Commemoration of the virgin Mary, f. 3 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

With double ܐ.

3. The Epiphany, f. 4 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

4. The Commemoration of S. John the Baptist, f. 5 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

5. The Commemoration of S. Peter and S. Paul, f. 6 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

6. The Prayer of the Ninevites, f. 7 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ  
 ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

7. Commemoration of the Greek and Syrian Doctors, f. 7 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
 ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

8. The Commemoration of any one Saint, f. 8 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
 ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

9. The Friday of the Dead, f. 9 *b*,

ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
 ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

See f. 28 *a*.

10. The first Sunday in Lent, f. 9 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
 ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

11. The second Sunday, f. 10 *b*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
 ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

12. The third Sunday, f. 11 *a*, beginning,

ܐܠ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
 ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

In this *turgāmā* each letter has only *one* line.





18. Palm Sunday, ܡܠܟܐ ܕܡܪܝܡ, f. 15 a, beginning,

ܐܠܗܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ

19. The Passover of our Lord, ܡܠܟܐ ܕܡܪܝܡ, f. 15 b, beginning,

ܐܠܗܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ

With double ܕ.

20. The Great Saturday, ܡܠܟܐ ܕܡܪܝܡ, marg. ܡܠܟܐ ܕܡܪܝܡ, f. 16 b, beginning,

ܐܠܗܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ

21. The Resurrection of our Lord, ܡܠܟܐ ܕܡܪܝܡ, f. 17 b, beginning,

ܐܠܗܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ

22. ܡܠܟܐ ܕܡܪܝܡ, marg. ܡܠܟܐ ܕܡܪܝܡ, f. 18 b, beginning,

ܐܠܗܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ  
 ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ ܡܠܟܐ ܕܡܪܝܡ



23. The Friday of the Confessors, f. 19 *b*,

ܕܚܕܝܬܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

beginning,

ܐܠܗܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ . ܕܠܥܝܣܝܐ

ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

24. New Sunday and the Commemoration of S. Thomas, f. 20 *a*, beginning,

ܐܠܗܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ . ܕܠܥܝܣܝܐ

ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

25. The Commemoration of S. George, f. 21 *a*, beginning,

ܐܠܗܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ . ܕܠܥܝܣܝܐ

ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

26. The Ascension of our Lord, f. 22 *a*, beginning,

ܐܠܗܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ . ܕܠܥܝܣܝܐ

ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

27. Pentecost, ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ, marg. ܕܥܝܣܝܐ, f. 23 *a*, beginning,

ܐܠܗܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ . ܕܠܥܝܣܝܐ

ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

28. The Friday of Gold and the Friday of the Conclusion of the Week of the Apostles, f. 23 *b*,

ܐܠܗܐ ܕܝܠܕܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ . ܕܠܥܝܣܝܐ

ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ ܕܥܝܣܝܐ

See no. 5.

29. Nūsardēl, ܢܘܣܪܕܝܠ ܕܡܫܝܚܐ ܕܡܕܢܚܐ,  
f. 23 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
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30. The Transfiguration, f. 24 b, ܡܕܢܚܐ ܕܡܕܢܚܐ,  
beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
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31. The Invention of the Cross, ܡܕܢܚܐ ܕܡܕܢܚܐ,  
f. 25 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
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32. The Consecration or Dedication of the Church, ܡܕܢܚܐ ܕܡܕܢܚܐ,  
ܡܕܢܚܐ or ܡܕܢܚܐ, f. 26 b, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
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33. The Sundays of the Dedication, ܡܕܢܚܐ ܕܡܕܢܚܐ,  
f. 27 a, beginning,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
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Subscription, f. 28 a,

ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ











[illegible]





01. 02. 03. 04. 05. 06. 07. 08. 09. 10.  
 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.  
 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.  
 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.  
 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.  
 51. 52. 53. 54. 55. 56. 57. 58. 59. 60.  
 61. 62. 63. 64. 65. 66. 67. 68. 69. 70.  
 71. 72. 73. 74. 75. 76. 77. 78. 79. 80.  
 81. 82. 83. 84. 85. 86. 87. 88. 89. 90.  
 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

It includes a versification of the Nicene Creed, f. 38 *b*; a



“separation of the human and divine natures of our Lord,”  
f. 45 *a*,

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and a versification of the Lord's Prayer, f. 53 *a*.

The colophon, f. 57 *b*, states that this manuscript was finished on the 27th of the first Teshrīn, A. Gr. 2040 = A.D. 1728, when Elias was catholic patriarch of the East. It was written by the priest 'Abhd-īshō', son of Ḥadh-bē-shabbā, son of Israel, of Alkōsh, in the village of Alkōsh, beside the convent of Mār Hōrmizd, for the priest Ibrāhīm, son of Zangīshā, of the village of Īnishk\*.

ܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ  
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\* See Badger, *The Nestorians*, i. 174.





ܬܝܟܠܐ ܕܝܥܩܘܢ ܕܝܠܕܐ. ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
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1. The Nativity, ܕܝܠܕܐ ܕܝܠܕܐ, f. 3 b. Prayer of Elias,

ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
 and prayer revised by him,  
 ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
 ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

2. The first Sunday after the Nativity, f. 6 b. Prayers of Shallitā,

ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
 and

ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ

3. a. The Commemoration of the Virgin Mary in winter, f. 9 b,

ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
 Prayers of Elias,  
 ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ  
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first half of the xith cent. (*B. O.* iii. 1, 266 sqq.).

(5) Solomon the metropolitan. Perhaps Solomon of al-Basra, the author of "the Bee," who was living in A.D. 1222 (*B. O.* iii. 1, 309).

(6) Abu 'l-'Izz Hadīrī (*sic*), a monk of the convent of Mār Michael near Mosul (*B. O.* iii. 1, 610).







and

לֵךְ שָׁמַיְךָ דְּפִלִּיךָ אֶפְרַיִם אֲמַרְתָּ דְּהַבְתָּהּ שִׁיבֵהּ לְעַלְתֵּיהּ  
אֲזַבְדָּהּ דְּמַבְרָא שִׁיבֵהּ.

9. The second Sunday after the Epiphany, f. 29 *a*. Prayers of Shallitā,

לֵךְ מְלַכֵּי מַלְכֵּי מַלְכֵּי. מַלְכֵּי מַלְכֵּי מַלְכֵּי. מַלְכֵּי מַלְכֵּי מַלְכֵּי.

and

לֵךְ מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי  
מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי.

10. The third Sunday after the Epiphany, f. 31 *b*. Prayers of Shallitā,

לֵךְ דְּיִשְׂרָאֵל אֶפְרַיִם דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל. דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל  
דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל דְּיִשְׂרָאֵל.

and

מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי מַלְכֵּי.

11. The Commemoration of S. Stephen, f. 32 *b*. Prayers of Shallitā,

לֵךְ אֶפְרַיִם אֲמַרְתָּ דְּהַבְתָּהּ שִׁיבֵהּ לְעַלְתֵּיהּ. דְּהַבְתָּהּ שִׁיבֵהּ  
לְעַלְתֵּיהּ (sic) דְּהַבְתָּהּ שִׁיבֵהּ לְעַלְתֵּיהּ.

and

לֵךְ אֶפְרַיִם אֲמַרְתָּ דְּהַבְתָּהּ שִׁיבֵהּ לְעַלְתֵּיהּ.

12. The fourth Sunday after the Epiphany, f. 34 *a*. Prayers of Shallitā,

לֵךְ אֶפְרַיִם אֲמַרְתָּ דְּהַבְתָּהּ שִׁיבֵהּ לְעַלְתֵּיהּ. דְּהַבְתָּהּ שִׁיבֵהּ  
לְעַלְתֵּיהּ דְּהַבְתָּהּ שִׁיבֵהּ לְעַלְתֵּיהּ.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . آمِينَ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ .

يَوْمَ مَذْ، ١٥، مَجْلَدِي، ٢٥، دِيْلَمِي، ١٥، كَفْتِ  
٢٥، ٢٥.

٥١ . مَذْحِجٌ دِهْخَتَمُ هَزْدَهْدَقِي هَزْمَةُ هَزْمَةٌ -

الحب.

[illegible][illegible]

مَذْحِكٌ دَجَجَكَ دَقَمَ يَكْبَهُ جَتَمَ مَخْبَمٌ يَبْهَمُ .

١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

تَمَّ بِكَ الْكَلَامُ فِي كِتَابِهِ. مَدِينَتِكَ تَدْمُ دِهْمَتِهِ



and

ܕܐܡܢ ܕܝܚܡܐ. ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ. ܕܝܚܡܐ  
ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.

16. The Commemoration of the Syrian Doctors, f. 49 a.  
Prayers of Shallitā,

ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.

and

ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.

17. The sixth Sunday after the Epiphany, f. 50 a. Prayers  
of Shallitā,

ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ. ܕܝܚܡܐ  
ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.

and

ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ. ܕܝܚܡܐ  
ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.

18. The Commemoration of the Saints, ܕܝܚܡܐ ܕܝܚܡܐ,  
f. 51 b. Prayers of Elias,

ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.

and

ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ. ܕܝܚܡܐ  
ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ ܕܝܚܡܐ.













فَإِنْ أَذِنَ لَكُمْ فَمَا يَنْبَغِي عَلَيْكُمْ أَلَّا تُؤَدُّوا بَعْدَ الْوَعْدِ إِنَّكُمْ أُمَّةٌ وَاسِعَةٌ .

७८

[illegible]

لے کہہ دیا۔ یہ دیکھ کر وہ بڑا حیران رہ گیا۔

مَنْ مَدَّ يَدَهُ إِلَى دِيَارِ بَيْتِ دِيْعٍ سَمِعَهُ . وَبَيْتُكَ تَحْمَلُهُ  
دِيَارُ بَيْتِ دِيْعٍ تَحْمَلُكُمْ .

[illegible][illegible][illegible]



and of Solomon the metropolitan,

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ.

f. The Great Saturday, f. 96 b. Prayers of Shallitā,

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ

and of Elias of Nišibis,

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ

36. The Resurrection of our Lord, f. 97 b. Prayers of Elias,

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ

and

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ

37. Monday in the Week of Weeks, f. 100 b. Prayers of Elias,

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ

and

ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ  
ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ ܕܝܫܐܢ ܡܕܢ

يَسْلُجْ مَذَّه سَمِيحٌ ۝ كَيِّفَ دَعَاكَ . اَدَب . جَنِيحُ لَمْتَقِدِ  
بَتَجِبْ كَلَامُ تَنْتَه

۱۷۱ مَذْحِك بِنَا جَدُّهُ وَصِيَّهُ بِيَّتْرُكْ حَك . بَخْتَبِيْهُ مَمْدِيْجَدُّ  
حَك .

٥٢. مذ. ٧٢٥. مبحث في مذهبنا. ٥٣. مذ. ٧٢٦. مبحث في مذهبنا.

[illegible]

لے دیئے؟ کہیں؟ کھانے کے لئے؟  
 ہاں، جی ہاں۔

[illegible]

لَعْنَةُ مَذْمُومٍ يُسَبِّحُ دَاكِ مَوْلَاهُ دَائِبَةً . دَائِبَةً دَاكِ مَوْلَاهُ .



and of Shallitā,

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.  
ܡܢܝܢ ܡܢܝܢ.

42. Pentecost, f. 110 a. Prayers of Elias,

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.  
ܡܢܝܢ ܡܢܝܢ.

and of Paul of Anbār (ܡܢܝܢ),

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.  
ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.

followed by

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.  
ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.  
ܡܢܝܢ ܡܢܝܢ.

and

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.  
ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.

43. The second Sunday of the Apostles, f. 113 b. Prayers  
of Elias,

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.

and of Paul of Anbār (ܡܢܝܢ),

ܠܥ ܡܠܚܢ ܕܝܫܐ ܡܢܝܢ. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ.

۱۔ مَدَنی و مَدَنی ۔ اے ۔ دیکھ دوہرہ ۔ مَدَنی  
 ۲۔ مَدَنی و مَدَنی ۔ مَدَنی و مَدَنی ۔  
 and

45. The Transfiguration, **ܬܠܬܐ ܕܝܫܘܥ ܥܠ ܬܗܘܪܝܐ**, f. 118 *a*. Prayers  
of Elias,

and of George of Athōr,

قَبِيحٌ    مَذْ    شَدِيدٌ    جَمْعُهُمْ    صَحْبُهُ    وَهُوَ

[illegible][illegible]

47. The first Sunday after the Invention of the Cross,  
f. 124 *a*. Prayers of Shallīṭā,

[illegible]





51. For the Saturdays of Lent at Communion, ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ, f. 132 *a*. Prayers of Elias,

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ  
ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

and

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

52. With the hymns of the Vigils (Lauds) on the Dominical Festivals, ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ, f. 132 *b*. Prayers of Shallitā,

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ  
ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

and

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

and

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

and

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ

The colophon, f. 133 *b*, states that the volume was finished on the 21st of the latter Kānōn, A. Gr. 2096 = A.D. 1785, in Gessā, the village of Simeon bar Šabbā'ē, when Mār Simeon was catholic patriarch of the East. The scribe was Thomas, son of Moses, son of Yahbhō.

ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ  
ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ  
ܐܠܗܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ ܕܥܠܝܐ





## I. The proper Psalms at Vespers.

a. Monday, f. 3 *b*, **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**,  
Pss. xi, xii, xiii, xiv ; 2nd *marmīthā*, Pss. xv, xvi, xvii.

b. Tuesday, f. 5 *b*, Pss. xxv, xxvi, xxvii ; 2nd *marmīthā*,  
Pss. xxviii, xxix, xxx.

c. Wednesday, f. 7 *b*, Pss. lxii, lxiii, lxiv ; 2nd *marmīthā*,  
Pss. lxv, lxvi, lxvii.

d. Thursday, f. 10 *a*, Pss. xcvi, xcvii, xcvi; 2nd *marmīthā*,  
Pss. xcix, c, ci.

e. Friday, f. 11 *b*, Pss. lxxxv, lxxxvi ; 2nd *marmīthā*, Pss.  
lxxxvii, lxxxviii.

f. Saturday, f. 13 *a*, Pss. cxliv, cxlv, cxlvi ; 2nd *marmīthā*,  
Pss. cxlvii, cxlviii, cxlix, cl.

Subscription, f. 15 *a*,

**ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ : ܐܡܝܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**  
**ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**

II. The Anthems for Vespers, **ܕܡܝܬܐ ܕܡܝܬܐ**, f. 15 *a*.

1. **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ** (compare f. 17 *a*).

a. Monday, **ܕܡܝܬܐ**, marg. **ܕܡܝܬܐ ܕܡܝܬܐ**, f. 15 *a* ; **ܕܡܝܬܐ**  
f. 16 *a*.

b. Tuesday, **ܕܡܝܬܐ ܕܡܝܬܐ**, f. 17 *a* ; **ܕܡܝܬܐ**, f. 17 *b*.

c. Wednesday, **ܕܡܝܬܐ ܕܡܝܬܐ**, f. 18 *b* ; **ܕܡܝܬܐ**, f. 18 *b*.

ensuing week ; if *After*, then the *under choir*, or the congregation on the south side, shall open the service for the same appointed period. The rubrical order of the *Khudhra* directs that this change shall take place on alternate Sundays. The *KDHAM OO D'WATHAR* contains a few prayers, extracts from the Psalter, and the whole psalms as appointed to be used at the Matins and Vespers of week days, and the psalms and two or three collects appointed for the Matins of every Sunday."



d. Thursday, **דְּמִשְׁתִּי**, f. 20 a; **דְּכֵלֵּי**, f. 20 b.

e. Friday, **דְּמִשְׁתִּי**, f. 21 b; **דְּכֵלֵּי** f. 22 a; **דְּמִשְׁתִּי**\*, f. 22 b; **דְּמִשְׁתִּי**, f. 23 b.

f. Saturday, **דְּמִשְׁתִּי**, f. 24 b; **דְּכֵלֵּי**, f. 25 a.

Subscription, f. 26 a, **יְהוָה אֱלֹהֵינוּ דְּמִשְׁתִּי**.

2. **דְּמִשְׁתִּי דְּכֵלֵּי**, f. 26 a.

a. Monday, **דְּמִשְׁתִּי**, f. 26 a; **דְּכֵלֵּי**, f. 26 b.

b. Tuesday, **דְּמִשְׁתִּי**, f. 27 b; **דְּכֵלֵּי**, f. 28 a.

c. Wednesday, **דְּמִשְׁתִּי**, f. 29 a; **דְּכֵלֵּי**, f. 29 b.

d. Thursday, **דְּמִשְׁתִּי**, f. 30 a; **דְּכֵלֵּי**, f. 30 b.

e. Friday, f. 31 b,

**דְּמִשְׁתִּי דְּכֵלֵּי דְּמִשְׁתִּי דְּכֵלֵּי דְּמִשְׁתִּי דְּכֵלֵּי**

f. Saturday, **דְּמִשְׁתִּי**, f. 31 b; **דְּכֵלֵּי**, f. 32 a.

Subscription, f. 33 a,

**יְהוָה אֱלֹהֵינוּ דְּמִשְׁתִּי דְּכֵלֵּי**

III. The service for Nocturns, f. 33 a,

**דְּמִשְׁתִּי דְּכֵלֵּי דְּמִשְׁתִּי דְּכֵלֵּי**

\* Badger does not explain this term. The words of the ms. are:

**דְּמִשְׁתִּי דְּכֵלֵּי דְּמִשְׁתִּי דְּכֵלֵּי דְּמִשְׁתִּי דְּכֵלֵּי**  
**דְּמִשְׁתִּי דְּכֵלֵּי דְּמִשְׁתִּי דְּכֵלֵּי**

## 1. Monday,

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

2. Tuesday, etc., f. 34 *b*.IV. Doxologies, ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, f. 35 *a*.

Monday, f. 35 *a*; Tuesday, do.; Wednesday, f. 35 *b*; Thursday, f. 36 *a*; Friday, f. 36 *b*; Saturday, f. 37 *b*.

V. The hymns addressed to the Martyrs, ܐܠܗܐ ܕܡܪܝܢܐ, f. 37 *b*.

1. Monday, vespers, f. 37 *b*; morning prayer, ܐܠܗܐ ܕܡܪܝܢܐ, f. 39 *a*.
2. Tuesday, vespers, f. 41 *a*; morning prayer, f. 42 *b*.
3. Wednesday, vespers, f. 44 *a*; morning prayer, f. 45 *b*.
4. Thursday, vespers, f. 47 *a*; morning prayer, f. 48 *b*.
5. Friday, vespers, f. 50 *a*; morning prayer, f. 52 *a*.
6. Saturday, vespers, f. 54 *b*; morning prayer, f. 56 *a*.
7. Sunday, morning prayer, ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, f. 57 *a*; ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, f. 60 *a*.

Subscription, f. 65 *a*,

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ : ܐܠܗܐ ܕܡܪܝܢܐ

VI. Anthems for the Weeks of the Year, ܐܠܗܐ ܕܡܪܝܢܐ, f. 65 *a*.

1. From the Annunciation to the Epiphany, ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, f. 65 *a*.



- (sic)      مَرَّ عَمَّا رَجَعَ لِفَرْحَتِهِمْ فِي كَلْبٍ دَلَّ ذَوَاتَهُمْ  
وَالْحَقُّ فِي ذَلِكَ.

5. For the Week of Summer, f. 65 *b*, דְּבַר הַשָּׁמַיִם

- ספר חכמים בלתי נחלק לבין כל אדם.**

- הַמִּלִּימָה הַזֹּאת בְּיָמֵינוּ . וְהַמִּלִּימָה הַזֹּאת בְּיָמֵינוּ .

۱۰۲ دَجَنِيمُ قَتْلُكُمْ دِمَاكُمْ سَبَّكُمْ فِیْكُمْ دِشْتُمْ  
 مَعْدُتُمْ . یَعْمَلُكُمْ دَاوَمًا . مَلَاكُمْ فِیْكُمْ مَلَبَسًا دَاوَمًا

[illegible]

مَذْمُومٌ وَفَعِي (Ps. xxv.)

Subscription, f. 67 *a*, **כִּי יִשְׁכַּח**.

VIII. Hymns called **ܐܡܢܐ ܕܡܠܟܐ ܕܡܪܝܚܐ**, apparently

1. The first, f. 67 *a*, begins:

[illegible]

2. Composed by Rabban Abraham of Bēth Sēlōkh, in  
A. Gr. 1837 = A.D. 1526, f. 67 *b* :

[illegible]

On the margin we read,

[illegible]

3. Composed by Mār Gabriel, nephew of the above, in A. Gr. 1910 = A.D. 1599, f. 68 *a*:

אֲדָמָה וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה  
 וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה  
 וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה  
 וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה וְאֶדְמָה

Part of it, on f. 68 *b*, is alphabetical.





[illegible]

تِلْکَمَ یَکَلَمَ دِیَکَدِ مَدَمَدِ دِمَقَدِ مَسْتَمَدِ مَلَمَدِ  
مَدَمَدِ مَدَمَدِ .

# Add. 1980

\* See Badger, *The Nestorians*, i. 174.





a. First *mautēbhā*, f. 4 b, **ܡܘܬܝܬܐ ܒܕܡܝܬܐ**. Hymn by the priest Shemshā Ṣaidēnāyā\*,

ܕܝܚܝܬܐ ܠܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Hymn by Khāmīs, alphabetical, f. 29 a,

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

b. Second *mautēbhā*, f. 34 b. Hymn by George Wardā, f. 37 b,

ܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

\* I have not specified in this description any hymns but those whose authors are named in the manuscript.



Another by Wardā, f. 39 *a*,

ܠܫܢܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

Another by Wardā, f. 40 *b*,

ܠܫܢܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

c. Third *mautēbhā*, f. 50 *b*.

d. Vigils, ܠܫܢܐ ܕܥܕܐ, f. 51 *b*; nocturns, f. 52 *a*; morning prayer, f. 54 *a*.

2. The second Friday after the Nativity, the Commemoration of the virgin Mary, f. 56 *a*,

ܠܫܢܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

a. First *mautēbhā*, f. 57 a. Hymn by Wardā, f. 60 b,

ܕܥܕܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

b. Second *mautēbhā*, f. 72 b. Hymn by Wardā, f. 84 a,

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

Another by Wardā, f. 86 a,

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

Acrostich of ܡܕܡ, the rest alphabetical. Another by Wardā, f. 87 b,

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ  
 ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ

Acrostichs of ܡܕܡ and ܡܕܡ.

c. Vigils and nocturns, f. 89 b; morning prayer, f. 90 b.

3. Epiphany, f. 92 a,

ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ ܕܥܕܐ





4. The Friday after the Epiphany, commemoration of S. John the Baptist, f. 125 *a*.

*a*. First *mautēbhā*, f. 126 *a*.

*b*. Second *mautēbhā*, f. 132 *b*. Hymn by Wardā, f. 141 *a*,

ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ

*c*. Vigils and nocturns, f. 143 *a*; morning prayer, f. 144 *a*.

5. Commemoration of S. Peter and S. Paul, f. 145 *a*.

*a*. First *mautēbhā*, f. 146 *b*. Hymn by Wardā, f. 149 *b*,

ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ

Another by Wardā, f. 150 *b*,

ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ

*b*. Second *mautēbhā*, f. 154 *a*.

*c*. Vigils and nocturns, f. 166 *a*; morning prayer, f. 167 *a*.

6. Commemoration of the Four Evangelists, f. 167 *b*.

*a*. *Mautēbhā*, f. 169 *a*. Hymn by Wardā, f. 183 *a*,

ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ  
ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ ܕܥܕܢܐ





*a.* First *mautēbhā*, f. 255 *a*. Hymns for Simeon bar Šabbā'ē, f. 261 *a*. Hymn on the Catholics of the East, f. 267 *a*. The list commences with Addai and Mārī and ends with Yabḥ-alāhā Ṭurkāyā and Timothy, f. 268 *a*, col. 1. Hymn by Wardā, f. 269 *a*,

၂၀၃။ မိမိတို့၏ အကျိုးကို ပြောဆိုခြင်း၊  
 ၂၀၄။ မိမိတို့၏ အကျိုးကို ပြောဆိုခြင်း၊  
 ၂၀၅။ မိမိတို့၏ အကျိုးကို ပြောဆိုခြင်း၊  
 ၂၀၆။ မိမိတို့၏ အကျိုးကို ပြောဆိုခြင်း၊

۱. سَیِّدِی دِوَدَدِی. ۲. مَیْلَی لَیْمَیجِی دِوَدِی. ۳. مَیْلَیجِی  
 دِوَدِی. ۴. مَیْلَیجِی دِوَدِی. ۵. مَیْلَیجِی دِوَدِی. ۶. مَیْلَیجِی  
 دِوَدِی. ۷. مَیْلَیجِی دِوَدِی. ۸. مَیْلَیجِی دِوَدِی. ۹. مَیْلَیجِی

[illegible]

c. Third *mautēbhā*, f. 291 b.

*d.* Vigils and nocturns, f. 291 *b*. Hymn for Rabban Hōrmīzd, f. 298 *b*,

تَذَرُهُمْ مَدِينَةٍ مَّخْلُوكَةٍ بِأَمْرِ رَبِّهِمْ . وَفِيهَا كَلْبٌ . ٥٥ .

alphabetical.



Another, f. 299 b,

תָּבַח מִלֵּוֹת וְיִבְרַח דִּימֵהוּ . . לְבָבָא וְלִבָּא וְלִבָּא וְלִבָּא  
מִדְּ. . לְבָבָא וְלִבָּא וְלִבָּא וְלִבָּא . . .

A third, with reversed alphabet, f. 301 a,

אֵלֶּה הֵם הַשְּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם  
וְהָאָרֶץ וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ  
וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ . . .

A fourth, f. 301 b,

וְהַשְּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם  
וְהָאָרֶץ וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ  
וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ  
וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ . . .

A fifth, f. 302 a,

וְהַשְּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם  
וְהָאָרֶץ וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ  
וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ  
וְהַיָּם וְהַבְּרִיָּא וְהַשְּׁמַיִם וְהָאָרֶץ . . .

Morning prayer, f. 303 b.

11. The Friday of the Commemoration of the Dead,  
f. 305 a.

a. *Mautēbhā*, f. 307 a. Hymn by Wardā, f. 316 a,

ܠܠܗ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Another by Wardā, f. 321 a,

ܠܠܗ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

b. Vigils and nocturns, f. 323 a; morning prayer, f. 324 b.

Here ends the first part of the *Gazzā*. Fol. 325 b is occupied by a colophon, which states that this manuscript was written A. Gr. 2034 = A.D. 1723, at Alkōsh, when Mār Elias was catholic patriarch, by the priest Elias bar Yaldā bar Daniel, of Alkōsh, for the church of Mār Ahā in the village of Shelmath, assisted by the priests Hōrmizd and Denkhā and the chief Yaldā, of that village, the cost being borne by certain persons named Hannē and Kammō with their wives Sārā and Maryam.

ܠܠܗ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ





a. First *mautēbhā*, f. 342 a. Hymn by Wardā, f. 347 a,

دِخْلَقْدِ هَدَدِ ❖ مَيِه يَدِخْدِ. مَيِه مِيخْدِ دِيخْدِ.  
 دِيخْدِ لَحْسِيه قَهْقَه تَلْتَلِ. دِيخْدِ يَمَّ بَدَمَدِ. دِيخْدِ  
 بَدَمَدِ رَه رَه كَسَلِ. ه.

۱. سَدَاقَ دِهْدَدِ ۲. مَدَدِ یَدِ ۳. لَدِ جَمَدِ دِهْدَدِ یَدِ ۴. ۵. کَدِ دِهْدَدِ دَدِ ۶. مَدَدِ یَدِ ۷. لَدِ جَمَدِ دِهْدَدِ یَدِ ۸. ۹. کَدِ دِهْدَدِ دَدِ ۱۰. مَدَدِ یَدِ ۱۱. لَدِ جَمَدِ دِهْدَدِ یَدِ ۱۲. ۱۳. کَدِ دِهْدَدِ دَدِ ۱۴. مَدَدِ یَدِ ۱۵. لَدِ جَمَدِ دِهْدَدِ یَدِ ۱۶. ۱۷. کَدِ دِهْدَدِ دَدِ ۱۸. مَدَدِ یَدِ ۱۹. لَدِ جَمَدِ دِهْدَدِ یَدِ ۲۰. ۲۱. کَدِ دِهْدَدِ دَدِ ۲۲. مَدَدِ یَدِ ۲۳. لَدِ جَمَدِ دِهْدَدِ یَدِ ۲۴. ۲۵. کَدِ دِهْدَدِ دَدِ ۲۶. مَدَدِ یَدِ ۲۷. لَدِ جَمَدِ دِهْدَدِ یَدِ ۲۸. ۲۹. کَدِ دِهْدَدِ دَدِ ۳۰. مَدَدِ یَدِ ۳۱. لَدِ جَمَدِ دِهْدَدِ یَدِ ۳۲. ۳۳. کَدِ دِهْدَدِ دَدِ ۳۴. مَدَدِ یَدِ ۳۵. لَدِ جَمَدِ دِهْدَدِ یَدِ ۳۶. ۳۷. کَدِ دِهْدَدِ دَدِ ۳۸. مَدَدِ یَدِ ۳۹. لَدِ جَمَدِ دِهْدَدِ یَدِ ۴۰. ۴۱. کَدِ دِهْدَدِ دَدِ ۴۲. مَدَدِ یَدِ ۴۳. لَدِ جَمَدِ دِهْدَدِ یَدِ ۴۴. ۴۵. کَدِ دِهْدَدِ دَدِ ۴۶. مَدَدِ یَدِ ۴۷. لَدِ جَمَدِ دِهْدَدِ یَدِ ۴۸. ۴۹. کَدِ دِهْدَدِ دَدِ ۵۰. مَدَدِ یَدِ ۵۱. لَدِ جَمَدِ دِهْدَدِ یَدِ ۵۲. ۵۳. کَدِ دِهْدَدِ دَدِ ۵۴. مَدَدِ یَدِ ۵۵. لَدِ جَمَدِ دِهْدَدِ یَدِ ۵۶. ۵۷. کَدِ دِهْدَدِ دَدِ ۵۸. مَدَدِ یَدِ ۵۹. لَدِ جَمَدِ دِهْدَدِ یَدِ ۶۰. ۶۱. کَدِ دِهْدَدِ دَدِ ۶۲. مَدَدِ یَدِ ۶۳. لَدِ جَمَدِ دِهْدَدِ یَدِ ۶۴. ۶۵. کَدِ دِهْدَدِ دَدِ ۶۶. مَدَدِ یَدِ ۶۷. لَدِ جَمَدِ دِهْدَدِ یَدِ ۶۸. ۶۹. کَدِ دِهْدَدِ دَدِ ۷۰. مَدَدِ یَدِ ۷۱. لَدِ جَمَدِ دِهْدَدِ یَدِ ۷۲. ۷۳. کَدِ دِهْدَدِ دَدِ ۷۴. مَدَدِ یَدِ ۷۵. لَدِ جَمَدِ دِهْدَدِ یَدِ ۷۶. ۷۷. کَدِ دِهْدَدِ دَدِ ۷۸. مَدَدِ یَدِ ۷۹. لَدِ جَمَدِ دِهْدَدِ یَدِ ۸۰. ۸۱. کَدِ دِهْدَدِ دَدِ ۸۲. مَدَدِ یَدِ ۸۳. لَدِ جَمَدِ دِهْدَدِ یَدِ ۸۴. ۸۵. کَدِ دِهْدَدِ دَدِ ۸۶. مَدَدِ یَدِ ۸۷. لَدِ جَمَدِ دِهْدَدِ یَدِ ۸۸. ۸۹. کَدِ دِهْدَدِ دَدِ ۹۰. مَدَدِ یَدِ ۹۱. لَدِ جَمَدِ دِهْدَدِ یَدِ ۹۲. ۹۳. کَدِ دِهْدَدِ دَدِ ۹۴. مَدَدِ یَدِ ۹۵. لَدِ جَمَدِ دِهْدَدِ یَدِ ۹۶. ۹۷. کَدِ دِهْدَدِ دَدِ ۹۸. مَدَدِ یَدِ ۹۹. لَدِ جَمَدِ دِهْدَدِ یَدِ ۱۰۰.

דִּמְדָּז פֿאַרמ' . מ'ן פֿאַב . אַבְסֶס מ'ן דִּינֶה גִּדִּי .  
 דִּרְשֶׁנ' דִּינֶה מ'ן פֿאַרמ' . אַבְסֶס דִּמְדָּז . אָד' דִּלֶה מִלֵּךְ  
 אַבְסֶס דִּינֶה אָד' דִּינֶה דִּינֶה דִּינֶה מִלֵּךְ ❖

[illegible]

14. Commemoration of the Maccabees, Shēmōnī and her sons, f. 365 *a*.

*b.* Vigils and nocturns, f. 374 *a*; morning prayer, f. 374 *b*.



15. The Ascension of our Lord, f. 375 *b*.a. First *mautēbhā*, f. 375 *b*.b. Second *mautēbhā*, f. 379 *b*. Hymn by Wardā, f. 383 *a*,

ܠܠܗ ܕܡܠܟܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

Another by Mār Joseph, bishop of Gāzartā and Thēmānōn, f. 384 *b*,

ܠܠܗ ܕܡܠܟܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

c. Third *mautēbhā*, f. 387 *b*.d. Vigils and nocturns, f. 388 *a*; morning prayer, f. 389 *a*.16. Commemoration of S. Thomas the Apostle, 3rd Tam-mūz, f. 390 *a*.a. First *mautēbhā*, f. 391 *a*.b. Second *mautēbhā*, f. 393 *b*.c. Vigils and nocturns, f. 395 *b*; morning prayer, f. 397 *a*.17. Commemoration of Cyriacus and Julitta ܡܝܬܐ ܕܡܝܬܐ, f. 398 *a*.a. First *mautēbhā*, f. 399 *a*.

b. Second *mautēbhā*, f. 401 b. Hymn by Mār 'Abhd-  
īshō', metropolitan of Gāzartā, f. 403 a,

ܠܠܗ ܕܡܠܚܝܬܐ ܠܡܕܢ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ

c. Vigils, f. 406 b; nocturns, f. 407 a; morning prayer,  
f. 407 b.

18. The Transfiguration of our Lord; canons arranged by  
George, metropolitan of Āthōr, f. 408 a,

ܠܠܗ ܕܡܠܚܝܬܐ ܠܡܕܢ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ

a. First *mautēbhā*, f. 409 a.

b. Second *mautēbhā*, f. 411 a. Hymn by Wardā, f. 411 b,

ܠܠܗ ܕܡܠܚܝܬܐ ܠܡܕܢ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ  
ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ ܕܡܠܚܝܬܐ

c. Vigils and nocturns, f. 417 a; morning prayer, f. 417 b.



19. The Festival of the holy Cross, 13th Īlōl, f. 418 *b*.

*a.* First *mautēbhā*, f. 419 *b*. Hymn by Wardā, f. 426 *a*,

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ  
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ  
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ  
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ  
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

*b.* Second *mautēbhā*, f. 427 *b*. Hymn by Khāmīs, f. 430 *b*,

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*c.* Vigils and nocturns, f. 440 *b*; morning prayer, f. 441 *b*.

Subscription, f. 442 *b*,

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ  
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The long colophon, ff. 442 *b*—444 *a*, adds nothing of importance to that on f. 325 *b*.

There are many attempts at ornamentation in this volume, viz. ff. 2 *b* (where the scribe has recorded his name and the date), 56 *a*, 92 *a*, 125 *a*, 167 *b*, 190 *a*, 208 *b*, 236 *b*, 253 *a*, 305 *a*, 340 *b* (figure of S. George), 375 *a*, 397 *b*, and 418 *b* (a cross).







[illegible]



[illegible]







4. The fourth Sunday of the Annunciation, f. 13 *b*. The ferial days, f. 15 *b*.

5. The Nativity of our Lord, 25th of the first Kānūn, f. 16 *b*. The first Friday after the Nativity f. 23 *b*.

6. The first Sunday after the Nativity, f. 24 *a*. The ferial days, f. 25 *b*. The second Friday after the Nativity, the Commemoration of the Virgin Mary,

ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

Hymn of Mār Emmanuel (bar Shahhārē), ܡܕܢܐ ܕܡܪܝܡ,  
f. 26 *b*,

ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

7. The second Sunday after the Nativity, f. 30 *a*. The ferial days, f. 31 *b*.

8. The Epiphany, ܡܕܢܐ ܕܡܪܝܡ, 6th of the latter Kānūn, f. 32 *a*. The following ferial days, f. 40 *b*; viz. Monday to Wednesday, the prayer of the virgins, drawn up by Mār John al-Azrak\*, bishop of Hīrthā, when the caliph had demanded their virgin daughters from the Christian inhabitants, f. 40 *b*:

ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܕܢܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

\* See Assemani, *B.O.* iii. 1. 182,



ܐܘܕܝܢܐ ܨܒܬܐ ܕܝܗܘܐ ܕܐܙܪܐܕ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
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Thursday, the Commemoration of John al-Azrak, f. 41 *b*.  
 Friday, the Commemoration of S. John the Baptist, f. 41 *b*.

9. The first Sunday after the Epiphany, f. 45 *a*. The ferial days, 46 *b*. The Commemoration of S. Peter and S. Paul, on the Friday, f. 47 *a*.

10. The second Sunday after the Epiphany, f. 50 *b*. The ferial days, f. 52 *a*. The Commemoration of the four Evangelists, on the Friday, f. 52 *b*.

11. The third Sunday after the Epiphany, f. 55 *b*. The ferial days, f. 56 *b*. The Commemoration of S. Stephen, on the Friday, f. 57 *a*.

12. The fourth Sunday after the Epiphany, f. 60 *a*. The ferial days, f. 61 *b*. The Commemoration of the Greek doctors, Diodorus, Theodore and Nestorius, on the Friday, f. 61 *b*. Some bigot of another sect has erased these names on ff. 63 *b*, 64 *a*, and elsewhere.

13. The fifth Sunday after the Epiphany, f. 65 *b*. The ferial days, f. 67 *a*.

14. The Prayer of the Ninevites, f. 67 *b*,

ܐܘܕܝܢܐ ܨܒܬܐ ܕܝܗܘܐ ܕܐܙܪܐܕ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

[illegible]

15. The sixth Sunday after the Epiphany, f. 93 *a*. The ferial days, f. 94 *a*. The Commemoration of any one saint, on the Friday, f. 94 *b*,

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

16. The seventh Sunday after the Epiphany, f. 100 *a*. The ferial days, f. 101 *b*. The Commemoration of the Forty Martyrs, on the Friday, f. 102 *a*,

၁။ နေ့စဉ် အသုံးပြုရန် လိုအပ်သော အချက်အလက်များကို စာတမ်းတွင် ရှင်းလင်းဖော်ပြပါ။



ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
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 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
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 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

17. The eighth Sunday after the Epiphany, f. 102 *a*,

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The ferial days, f. 103 *b*. The Commemoration of the Dead, on the Friday, f. 103 *b*.

18. The first Sunday in Lent, f. 108 *a*,

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The first Monday, f. 111 *b*.

The first Tuesday, f. 114 *a*.

The first Wednesday, f. 115 *b*.

The first Thursday, f. 118 *a*.

The first Friday, f. 119 *b*.

The first Saturday, f. 121 *b*.

19. The second Sunday in Lent, f. 123 *a*.

The second Monday, f. 125 *b*.

The second Tuesday, f. 127 *b*.

The second Wednesday, f. 129 *a*. Observe the erasures on f. 132 *a*.

The second Thursday, f. 133 *b*.







24. Palm Sunday, **ܩܕܝܫܐ ܕܡܫܝܚܐ ܕܝܫܘܥ ܒܢ ܡܪܝܡ**  
f. 194 a.

The Friday of the Crucifixion, ܕܦܢܝܬܐ ܕܠܝܬܐ ܕܡܪܝܬܐ,  
f. 207 *a*.

The Great Saturday, ܩܕܝܫܬܐ ܕܥܝܬܐ ܕܥܬܝܕܐ, f. 215 *a*.

25. Easter Sunday, ܩܕܝܫܐ ܕܡܫܝܚܐ ܕܥܝܬܐ ܕܡܫܝܚܐ, f. 220 a.  
Followed by ܩܕܝܫܐ ܕܡܫܝܚܐ ܕܥܝܬܐ ܕܡܫܝܚܐ, f. 223 b.

Monday in the Week of Weeks, f. 235 *a*,

دەستخەت، دیکتە، خەت.

Tuesday, f. 236 *a*.

Wednesday, f. 236 b.

Thursday, f. 237 *a*.

The Friday of the Confessors, **ⲕⲁⲓⲛⲉ ⲙⲏⲩⲟⲩⲱⲧⲉ**,  
f. 238 a.

Saturday in the Week of Weeks, f. 240 b.





35. The fourth Sunday of the Apostles, f. 280 *a*. The ferial days, f. 282 *a*.

36. The fifth Sunday of the Apostles, f. 282 *a*. The ferial days, f. 284 *a*.

37. The sixth Sunday of the Apostles, f. 284 *a*. The ferial days, f. 286 *a*.

38. The seventh Sunday of the Apostles, f. 286 *a*. The ferial days, f. 288 *b*. The last Friday of the week of the Apostles, the Commemoration of the 72 Disciples, f. 288 *b*.

39. The Sunday that closes the week of the Apostles, or the first Sunday of Summer, or Nūsardēl; the Commemoration of the 12 Apostles, f. 292 *a*:

၂၀၁၁ ခုနှစ် ဇန်နဝါရီလ ၁ ရက်နေ့  
 နေပြည်တော်၊ မြန်မာနိုင်ငံတော်

The ferial days, f. 295 *b*. The Commemoration of S. Thomas the Apostle, 3d of Tammūz, f. 296 *a*. The Friday in the first week of the Apostles, the Commemoration of Mār Jacob of Nisībis, f. 299 *a*.

40. The second Sunday of Summer, f. 299 *b*. The ferial days, f. 301 *a*. Friday, the Commemoration of Mār Mārī the Apostle,

مَذْهَبٌ مَذْهَبٌ عِلْمِيٌّ - مَذْهَبٌ مَذْهَبٌ دِينِيٌّ

f. 301 *a.*

41. The third Sunday of Summer, f. 301 *a*. The ferial days, f. 303 *a*.

















תְּחִלָּה שֶׁהָיָה מִבְּרֵית מִלְכָּה דְּהַדְּבָר לְמַדְּבָר  
 וְלִבְרֵית מִלְכָּה דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְלִבְרֵית מִלְכָּה דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר

54. The second Sunday of Moses, f. 345 a.

וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר  
 וְהָיָה לְמַדְּבָר דְּהַדְּבָר לְמַדְּבָר דְּהַדְּבָר

The ferial days, f. 347 a.

55. The third Sunday of Moses, f. 347 b. The ferial days, f. 349 b.

56. The fourth Sunday of Moses, f. 350 a. The ferial days, f. 351 b.

57. The first Sunday of the Consecration of the Church, or the Dedication, f. 352 a :





convent of Mār 'Abhd-īshō' the anchoret in the village of Dērē near Kōm (in the district of Ṣapnā)\*, which is in the neighbourhood of the fortress of 'Imādiya (on mount Bēshīsh). It was written by the priest Bahā'u 'd-dīn Kaināyā (see f. 235 a), the son of 'Ātyē, the son of Bahdīn, from the city of Gāzartā Zabhdāitā, for the said convent of Mār 'Abhd-īshō', at the expense of one Hōrmizd, the son of George, called Bar Zibhaḳ, from the city of Gāzartā Zabhdāitā on the river Tigris.

ܐܡܠܝܢ ܕܕܥܕܕܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ (sic) ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

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ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ

\* The particulars within ( ) are taken from the second colophon on f. 445 b.











10. Tenth hymn, f. 397 *b*, with one ܡܠܟܐ.
11. Eleventh hymn, f. 398 *b*, with four ܡܠܟܐ.
12. Twelfth hymn, f. 406 *b*.
13. Thirteenth hymn, f. 407 *b*, with one ܡܠܟܐ.
14. Fourteenth hymn, f. 410 *a*, with one ܡܠܟܐ.
15. Fifteenth hymn, f. 411 *a*, with one ܡܠܟܐ.
16. Sixteenth hymn, f. 413 *b*, with three ܡܠܟܐ.
17. Seventeenth hymn, f. 421 *b*.
18. Eighteenth hymn, f. 422 *a*, with five ܡܠܟܐ.
19. Nineteenth hymn, f. 432 *a*.
20. Twentieth hymn, f. 433 *a*, with five ܡܠܟܐ.
21. Twenty-first hymn, f. 438 *b*.
22. Twenty-second hymn, f. 439 *b*.
23. Twenty-third hymn, f. 440 *b*.
24. Twenty-fourth hymn, f. 442 *a*, with one ܡܠܟܐ.
25. Twenty-fifth hymn, f. 443 *b*.
26. Twenty-sixth hymn, f. 444 *b*.
27. Twenty-seventh hymn, f. 445 *a*.
28. Twenty-eighth hymn, f. 445 *b*.

The long colophon, f. 445 *b* sqq., seems to have been copied from the (probably mutilated) leaves of the original manuscript, as it agrees substantially with that on f. 365 *b*. The date is given as the 17th of the first Teshrī, A. Gr. 1919 = A.D. 1607, in the time of Elias and of the metropolitan Mār Simeon. The scribe's name is written Bahdīn, son of 'Aṭṭāyē, son of Bahdīn,











ܐܘܢܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The writer of ff. 1—11 and 437—448 was the above mentioned Abraham of Āshīthā, as appears from the notes on ff. 2 *b* and 447 *a* and *b*. The former, contained in the ornamental 'unwān, runs thus :

ܐܘܢܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

There are numerous attempts at ornamentation in this book, e.g. ff. 2 *b*, 67 *a*, 94 *b*, 107 *b*, 108 *a* (a cross), 157 *a*, 194 *a* (our Lord riding on the ass), 220 *a*, 221 *a*, 235 *a*, 241 *b*, 245 *b*, 255 *a*, 260 *b*, 272 *b*, 292 *b*, 316 *b*, 326 *a* (a cross), 352 *a* (the sun, moon and stars), 365 *a*, and 366 *b* (a cross and two suspended lamps).

### Add. 1982

Paper, about 11 $\frac{7}{8}$  in. by 8 ; 251 leaves, of which ff. 1, 2 and 251 are blank ; 25 sheets, signed with letters, of 10 leaves, except ܐ, ܒ and ܘ, which have 9, 8 and 11 respectively ; 28 lines. The writing is a regular, Nestorian serṭā. It is dated A. Gr. 2009 = A.D. 1697.

The book commonly called 'the Wardā'\*, containing hymns for the Festivals of the Church, more especially the Dominical Festivals, chiefly composed by George Wardā†. Title, f. 3 *b* :

ܐܘܢܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

\* See Badger, *The Nestorians*, ii. 25.

† See *B.O.* iii. 1. 561.





ܬܥܡܕܐ ܕܝܥܝܣܝܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

d. Showing how each of the prophets prophesied concerning our Lord; suitable for the Nativity and the fourth Sunday of the Annunciation. Beginning, f. 11 b:

ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

2. The Commemoration of the Virgin Mary,

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

a. Beginning, f. 14 a:

ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ  
 ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ





ܬܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܬܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.

d. With special reference to S. Matthew i. 24, 25. Beginning, f. 20 a :

ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.

e. Beginning, f. 22 b :

ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.

Then follow the acrostichs ܕܡܡܢ and ܕܡܡܢ.

f. By the catholicus Yabh-alāhā II.\* Beginning, f. 25 a :

ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.  
ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ. ܕܡܡܢ ܕܢܚܕܐܢܐ.

\* Sat from A. Gr. 1501, A.D. 1190, to A. Gr. 1533, A.D. 1222. See Bar Hebraeus, Chr. Eccles., ed. Abbeloos, iii. 369 sqq.; B.O. ii. 453, no. 74.





i. Beginning, f. 28 b :

דְּבַחְבְּדִי לְמַלְאָכִי לְהַזְכִּירָם (sic) מִיָּסֵד. אָ  
 חֲבִיבִי. תִּשְׁתַּחֲוֶה מִבְּרִיךְ דְּלִילִי. וְיִשְׁתַּחֲוֶה  
 לְיִסֵּד. דְּיִסֵּד דְּיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה דְּיִסֵּד  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה דְּיִסֵּד. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה דְּיִסֵּד. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה.

After three stanzas beginning with **אָחִי**, and two other stanzas, there follows an alphabet.

j. Beginning, f. 30 a :

דְּבַחְבְּדִי לְמַלְאָכִי : וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 דְּבַחְבְּדִי לְמַלְאָכִי. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה.

k. For the Sunday of **שְׁבַחְבְּדִי**, beginning, f. 33 a :

דְּבַחְבְּדִי לְמַלְאָכִי. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה  
 וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה. וְיִשְׁתַּחֲוֶה





c. By Ḥakkīm (or Mas'ūd) of the family of Kāshā\*, beginning, f. 37 b :

ܕܕܥܒܕܝܢܝܢ ܠܒܕ ܡܗ ܡܬܬܬܝܬ ܕܕܥܒܕܝܢܝܢ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ

4. The Commemoration of S. John the Baptist, beginning, f. 39 a :

ܕܕܥܒܕܝܢܝܢ ܠܒܕ ܡܗ ܡܬܬܬܝܬ ܕܕܥܒܕܝܢܝܢ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ

5. The Commemoration of S. Peter and S. Paul, beginning, f. 41 b :

ܕܕܥܒܕܝܢܝܢ ܠܒܕ ܡܗ ܡܬܬܬܝܬ ܕܕܥܒܕܝܢܝܢ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ  
 ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ ܕܡܬܬܬܝܬ

\* B.O. iii. 1. 561.



6. The Commemoration of the Evangelists, beginning, f. 43 a:

ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

b. Beginning, f. 44 a:

ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

7. The Commemoration of S. Stephen, beginning, f. 45 b:

ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
 ܕܡܚܠܥܝܬܐ ܕܝܫܘܥ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ





9. The Commemoration of the Syrian Doctors, beginning, f. 56 b:

ܕܡܪܝܬܐ ܕܕܥܡܝܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

10. The Prayer of the Ninevites; hymns of prayer and repentance:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

a. On Lot and Sodom and Gomorrah, beginning, f. 58 b:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

b. On the prophecy of Jonah, and how he fled from before God, beginning, f. 60 b:

ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

c. On the same subject, **בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ**, beginning, f. 62 a :

בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ

d. On repentance, beginning, f. 63 b :

בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ

e. On repentance, beginning, f. 65 a :

בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ

Alphabetical, with two א.

f. On repentance, beginning, f. 66 b :

בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ  
 בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ בְּשֵׁם שְׁמֵי אֲבֹתֵינוּ



ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ

g. For help, beginning, f. 67 b :

ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ

The first stanza is an acrostich of the author's name, **ܡܕܝܬܐ ܕܬܝܬܐ**. The hymn is alphabetical. Each stanza has four lines, each beginning and ending with the same letter, except the fourth which rimes in **ܬܝܬܐ**; thus:

ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ

h. By the archiater and archdeacon Mārī bar Mēshīhāyē\*, beginning, f. 68 b :

ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ  
 ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ ܡܕܝܬܐ ܕܬܝܬܐ

\* See Cardāhī, *Lib. Thes.*, p. 100.

[illegible]

Alphabetical. Each stanza consists of four lines, and each line begins and ends with the same letter ; e.g.,

[illegible]

i. Beginning, f. 69 b :

سَبَّاحٌ دَائِمًا . دَمْلَقٌ لَيْلِيٌّ دَوْدٌ . ۲۵۰  
مَعْدُومٌ دَائِمًا دَائِمًا دَائِمًا . ۲۵۱





*k.* On the Lord's Prayer, beginning, f. 73 *b* :

၀၈။ နှစ်သက်သော အလှူတော်များကို ပြုလုပ်ပါ။  
 ၀၉။ အလှူတော်များကို ပြုလုပ်ပါ။  
 ၁၀။ အလှူတော်များကို ပြုလုပ်ပါ။



א אַלְהֵאָם תְּתִיבֵיךְ דְּיָדְךָ. סִלְּפִי תִּיבֵי מִתְּקֻדָּךְ. מִדָּא  
 בַּשְּׁמַיָּם דְּיָדְךָ. אַלְהֵאָם (sic) לְךָ אֵלֶיךָ. ❖

*n.* On repentance; may be recited over a grave; beginning, f. 76 *b*:

א אֵלֶיךָ אֵלֶיךָ. סִלְּפִי דְּיָדְךָ אֵלֶיךָ. מִדָּא  
 לְבָדְךָ. דְּיָדְךָ אֵלֶיךָ. מִדָּא. מִדָּא. דְּיָדְךָ אֵלֶיךָ.  
 מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 דְּיָדְךָ אֵלֶיךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 ❖

Alphabetical, in stanzas of four lines riming together; e.g.,

א אֵלֶיךָ אֵלֶיךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 בַּשְּׁמַיָּם דְּיָדְךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. ❖  
 גִּלְגִּלְתָּךְ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 אֵלֶיךָ אֵלֶיךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. ❖

*o.* On repentance, beginning, f. 77 *b*:

א אֵלֶיךָ אֵלֶיךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 בַּשְּׁמַיָּם דְּיָדְךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 גִּלְגִּלְתָּךְ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. ❖

Alphabetical; stanzas as in *n*.

*p.* On repentance, beginning, f. 78 *b*:

א אֵלֶיךָ אֵלֶיךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא.  
 בַּשְּׁמַיָּם דְּיָדְךָ. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא. מִדָּא.

כָּדָּ (sic) . בְּתַסְמִי דְּתַסְמִי כִּי לִי . אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר אֲשֶׁר  
 מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ  
 מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ לִי . אֲשֶׁר  
 מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ לִי . אֲשֶׁר  
 מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ לִי . אֲשֶׁר מִיָּדָּהּ לִי . אֲשֶׁר

Alphabetical, with stanzas as in *n*.

*q*. On repentance, beginning, f. 79 *b*:

דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .  
 דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .

Alphabetical, with double א . Stanzas as in *n*.

*r*. On repentance, beginning, f. 80 *b*:

דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר .  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .  
 אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר . אֲשֶׁר אֲשֶׁר אֲשֶׁר .  
 דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר .

Alphabetical; stanzas as in *n*.

*s*. On deliverance from the Evil One, beginning, f. 81 *b*:

דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר . דְּאֵלֶּיךָ אֲשֶׁר אֲשֶׁר .





*u.* Similar in arrangement to *t*; beginning, f. 84 *a*:

[illegible]

v. On repentance; similar in arrangement to the two preceding hymns, save that ♯ is double; beginning, f. 85*a*:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

*w.* On repentance; alphabetical, with stanzas similar to the above; beginning, f. 86 *a*:

دښمنان او غټي - دېل شل د ملاقات د ځه د ځه - دغه څه





זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה

Alphabetical; stanzas of four riming lines. It ends with the acrostich **זֶה מִן הַמִּשְׁכָּל הַזֶּה**.

z. Beginning, f. 89 b :

זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה

Alphabetical, with triple **ז**; stanzas of four riming lines.

a. On the grave, beginning, f. 90 b :

זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה  
 זֶה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה מִן הַמִּשְׁכָּל הַזֶּה

Alphabetical, with double **ז**; stanzas of four riming lines.



β. On love of learning, beginning, f. 91 b :

ܡܠܟ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .

Alphabetical.

γ. By Mār Ephraim, beginning, f. 92 b :

ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .

A double alphabet, ܡܡ, ܡܡ, etc.

δ. Beginning, f. 94 a :

ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .  
 ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ . ܡܠܟܐ ܕܝܫܘܥ ܡܠܟܐ .

[illegible]

ε. By Khāmīs\*, beginning, f. 98 b :

مَحَبَّتِ كَمِيَّتِهٖ ❖

٤. By Elias, metropolitan of Ṣūbhā (Nisībīs)†, beginning, f. 99 b :

فَلْيَقْرَأْهُ مُنْقِطًا . وَخَذْهُ مِنْ جِهَةِ الْمَقْدَرِ . ❖

\* B.O. iii. 1. 566 ; Cardāhī, *Lib. Thes.*, p. ०९.

† Bar Shinnāyā. See *B.O.* iii. 1. 266 sqq.



ζ. On the Flood, beginning, f. 100 b :

חֲכָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים

η. In time of Famine, Pestilence and Drought, beginning, f. 102 a :

חֲכָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים  
 וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים

θ. For the same,

חֲכָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים

beginning, f. 104 a :

חֲכָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים וְעֹלָמִים

דייגן פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן

ι. On the calamities that took place in the years 1535—  
 39 = A.D. 1224—28, beginning, f. 105 b :

דאס פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן

κ. On the famine and pestilence in A. Gr. 1536 = A.D.  
 1225, beginning, f. 108 a :

פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן  
 פון פאשן פון פאשן פון פאשן פון פאשן פון פאשן





מַלְאָכָא . לֹא דִּיבְרִיךְ . דְּבִרְבִּיבְרִיב . דְּבִרְבִּיבְרִיב .  
 חַד שְׁמִי . לִיבְרִיב . כְּשִׁיבְרִיב . מִלְּבִיב .  
 חַד שְׁמִי . לִיבְרִיב . חַד שְׁמִי . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . דְּבִרְבִּיבְרִיב .  
 ❖ לִיבְרִיב

12. On the Talents and the Ecclesiastical Grades, beginning, f. 112 b:

דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 דְּבִרְבִּיבְרִיב . מִלְּבִיב . לִיבְרִיב .  
 ❖ דְּבִרְבִּיבְרִיב

13. On the Ten Virgins, beginning, f. 114 a:

חַד שְׁמִי . לִיבְרִיב . מִלְּבִיב .  
 חַד שְׁמִי . לִיבְרִיב . מִלְּבִיב .  
 חַד שְׁמִי . לִיבְרִיב . מִלְּבִיב .  
 חַד שְׁמִי . לִיבְרִיב . מִלְּבִיב .





## 15. For Lent,

a. The first Sunday, beginning, f. 119 a :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The fourth line of each stanza ends in ܡܠܟܐ throughout the whole hymn.

b. The first Monday, beginning, f. 121 a :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The rime in ܡܠܟܐ goes through the whole hymn.

c. The second Sunday, beginning, f. 122 b :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ





𐤀𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕

The first of these stanzas has the acrostich 𐤀𐤓𐤕𐤓𐤕. They are followed by alphabetical stanzas from 𐤀 to 𐤔. Then come stanzas beginning alternately with 𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 and 𐤕𐤓𐤕𐤓𐤕 𐤕 𐤕𐤓𐤕. The first of these is:

𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕

The remainder are alphabetical from 𐤕 to 𐤔, e.g.,

𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕

etc.

f. The same, beginning, f. 127 a:

𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕  
 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕 𐤕𐤓𐤕𐤓𐤕





ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

i. The fifth Sunday of Lent, on the son of Perdition  
 (2 Thessal. ii. 3), beginning, f. 130 a:

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

j. For the same, beginning, f. 131 b:

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ



ב.ש. מַחֲזִיקֵי אֵל שֶׁלֹּא יִלְמְדוּ וְגַם דָּרֵשׁ ❖ חַדְשֵׁי מַחֲזִיקֵי  
 חֲמִשָּׁה עָשָׂר. וְעַד מֶלֶךְ. אֲרָבָה עָשָׂר. וְגַם מֶלֶךְ מַחֲזִיקֵי  
 אֵל מַחֲזִיקֵי עָשָׂר. וְגַם מֶלֶךְ מַחֲזִיקֵי עָשָׂר ❖

k. The sixth Sunday, f. 133 a:

דְּסִבְרַתְּ דְּרֵיבָא דְּרֵיבָא. כִּזְזִי דְּרֵיבָא דְּרֵיבָא. אֲרָבָה עָשָׂר.  
 דְּרֵיבָא דְּרֵיבָא. (see above, no. 13) אֲרָבָה עָשָׂר. דְּרֵיבָא  
 דְּרֵיבָא. אֲרָבָה עָשָׂר. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.  
 ❖ (see f. 240 a) דְּרֵיבָא

l. The Friday of Lazarus, beginning, f. 133 a:

דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא. אֲרָבָה עָשָׂר.  
 אֲרָבָה עָשָׂר. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.  
 דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.  
 דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.  
 דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.  
 דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.  
 ❖ דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא.

16. Palm Sunday, beginning, f. 135 a:

דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא דְּרֵיבָא. דְּרֵיבָא. אֲרָבָה עָשָׂר.  
 חַדְשֵׁי מַחֲזִיקֵי. אֲרָבָה עָשָׂר. חַדְשֵׁי מַחֲזִיקֵי. אֲרָבָה עָשָׂר.





מְחַלְלֵי הַבְּרִיָּה וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם

19. Easter Sunday.

a. Beginning, f. 140 a :

דְּבָרָא דְּסִבְרָא דְּמִסְכָּרָא : דְּמִסְכָּרָא דְּבָרָא דְּבָרָא  
 דְּבָרָא דְּבָרָא דְּבָרָא. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם

b. The morning of the Resurrection, beginning, f. 141 b :

דְּבָרָא דְּסִבְרָא דְּמִסְכָּרָא : דְּמִסְכָּרָא דְּבָרָא דְּבָרָא  
 דְּבָרָא דְּבָרָא דְּבָרָא. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם  
 וְהַיָּדָיִם. וְהַיָּדָיִם וְהַיָּדָיִם. וְהַיָּדָיִם

[illegible]

c. Beginning, f. 143 *a* :

[illegible]

20. The Friday of the Confessors.

*a.* Beginning, f. 145 *a* :

ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ.  
 ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ.  
 ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ.  
 ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ. ܕܡܚܕܐ ܕܡܚܕܐ.

مَقَالَتِمْ ۞ ۞ ۞



ܐܝܢ ܕܡܪܝܢܐ. ܫܝܢ ܠܒ ܬܡܠܝܡ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܐܫܝܢ  
 ܕܡܪܝܢܐ. ܫܝܢ ܠܒ ܕܡܪܝܢܐ: ܠܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܕܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ

b. For Mār Ṭahmazgard the martyr\* and those who were crowned with him at Bēth Sēlōkh, beginning, f. 146 b:

ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ

In each stanza three lines rime together, and the fourth ends in ܐܝܢ.

c. For Mār Jacob who was cut in pieces, beginning, f. 148 a:

ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ. ܐܝܢ ܕܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ

\* See Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, p. 267.







Alphabetical.

*a.* Beginning, f. 155 *b*:

A double alphabet, **ꝛꝛ**, **ꝞꝞ**, etc., with nine **Ꝟ**.

[illegible]





חַמֵּן דְּזִבְזֵי אַבְרָהָם. סֵלָה חֲתָנִי דְּנִסְתָּהּ דְּזִבְזֵי. וְדִבְזֵי  
 לְזִבְזֵי דְּזִבְזֵי

Alphabetical.

26. Pentecost or Whitsunday.

a. Beginning, f. 162 b:

דְּסִבְזֵי דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.  
 דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי. דְּזִבְזֵי.

b. For eight Festivals, each having seven stanzas allotted to it, viz. the Annunciation, the Nativity, the Epiphany, Lent, Good Friday, Easter, the Ascension, and Pentecost; beginning, f. 164 b:

דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי.  
 דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי.  
 דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי.  
 דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי. דְּזִבְזֵי דְּזִבְזֵי.





ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

In each stanza three lines rime together, and the fourth line ends in ܐ throughout the hymn.

27. The Week of the Apostles.

a. The second Sunday, on Mary Magdalene, beginning, f. 170 b:

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

b. The third Sunday, f. 172 a:

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

c. For the same, on the Man who fell among Thieves, beginning, f. 172 a:

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ



Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.  
 Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.  
 Լուսնի լի լի օրհնենք. զի քան զայն օրհնենք. զի քան

In each stanza three lines rime together, and the fourth ends in **օրհնենք** throughout the hymn.

d. The fourth Sunday, on S. Luke vi. 20 sqq., beginning, f. 174 a :

Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.  
 Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.  
 Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.  
 Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.

e. The fifth Sunday, on the Rich Man, beginning, f. 176 a :

Երեսն լի լի օրհնենք. զի քան զայն օրհնենք. զի քան  
 զի քան օրհնենք. զի քան օրհնենք. զի քան օրհնենք.

וְהָיָה כִּי יִשְׁמַע הָעָם אֵת אֵלֶּיךָ יְהוָה  
 וְיָבִיאוּ אֵלֶיךָ אֶת הַבָּנִים וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת

f. The sixth Sunday, on the parable of the Fig-tree, beginning, f. 177 a:

וְהָיָה כִּי יִשְׁמַע הָעָם אֵת אֵלֶּיךָ יְהוָה  
 וְיָבִאוּ אֵלֶיךָ אֶת הַבָּנִים וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת

g. The seventh Sunday, on the Woman that was bowed together (S. Luke xiii. 11), and on the abolition of the Sabbath, beginning, f. 178 a:

וְהָיָה כִּי יִשְׁמַע הָעָם אֵת אֵלֶּיךָ יְהוָה  
 וְיָבִאוּ אֵלֶיךָ אֶת הַבָּנִים וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת  
 וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת וְאֶת הַבָּנוֹת









לִיְיָ אֱלֹהֵינוּ כְּדִלְגָּסָהּ דִּי. ִּיְיָ אֱלֹהֵינוּ חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 ִּיְיָ אֱלֹהֵינוּ. ִּיְיָ אֱלֹהֵינוּ חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי  
 ִּיְיָ אֱלֹהֵינוּ חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי  
 ִּיְיָ אֱלֹהֵינוּ

Alphabetical, ending with the acrostich **לִיְיָ אֱלֹהֵינוּ**.

c. Suitable also for the first Sunday of Summer; on the Man that had the Dropsy (S. Luke xiv. 2), and on humility and compassion for the poor; beginning, f. 185 *a*:

דְּסִימְנָהּ דִּי דְּסִימְנָהּ דִּי. ִּיְיָ אֱלֹהֵינוּ חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי

## 29. The Week of Summer.

a. The second Sunday; on the Prodigal Son (S. Luke xv. 11), and the receiving of the truly penitent; beginning, f. 186 *b*:

דְּסִימְנָהּ דִּי דְּסִימְנָהּ דִּי. ִּיְיָ אֱלֹהֵינוּ חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי  
 חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי חַסְדֵּךְ שֶׁן שֶׁן דִּי אֵינִי

דָּבָרָא . אֵלֶּיךָ אֲנִי מֵעַתָּה . דְּלִי מִן הַכֶּסֶף . כִּי אֲנִי חָסֵד .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .

b. The third Sunday; on the Man that was blind from his birth (S. John ix. 1); beginning, f. 188 a:

דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .

c. The fourth Sunday; on the Disputation of the Jews with our Lord regarding the washing of hands before eating (S. Matthew xv. 1); beginning, f. 190 a:

דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .  
 מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף . דְּלִי מִן הַכֶּסֶף .



օման ժողովրդի. Եւ իմ Կից Կից. Եւ  
 իմ Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ

d. The fifth Sunday; of the Rich Man and Lazarus (S. Luke xvi. 19); beginning, f. 191 a:

Եւ իմ Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ

e. The sixth Sunday, Եւ իմ Կից Կից.

a. On Adam, beginning, f. 192 b:

Եւ իմ Կից Կից. օման ժողովրդի. Եւ իմ  
 Կից Կից. օման ժողովրդի. Եւ իմ

၁။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၂။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၃။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၄။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၅။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၆။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၇။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၈။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၉။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌  
 ၁၀။ နေရာတော်၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌ နေထိုင်ရာ၌

Alphabetical, ending with the acrostich **אמזל**.

*β.* On Eve, beginning, f. 193 *b*:

[illegible]

Reversed alphabet, from ♠ to ♣.

γ. On the Ten Lepers (S. Luke xvii. 12); beginning, f. 194 *b*:

[illegible]



208. 212. 216. 220. 224. 228. 232. 236. 240. 244. 248. 252. 256. 260. 264. 268. 272. 276. 280. 284. 288. 292. 296. 300. 304. 308. 312. 316. 320. 324. 328. 332. 336. 340. 344. 348. 352. 356. 360. 364. 368. 372. 376. 380. 384. 388. 392. 396. 400. 404. 408. 412. 416. 420. 424. 428. 432. 436. 440. 444. 448. 452. 456. 460. 464. 468. 472. 476. 480. 484. 488. 492. 496. 500. 504. 508. 512. 516. 520. 524. 528. 532. 536. 540. 544. 548. 552. 556. 560. 564. 568. 572. 576. 580. 584. 588. 592. 596. 600. 604. 608. 612. 616. 620. 624. 628. 632. 636. 640. 644. 648. 652. 656. 660. 664. 668. 672. 676. 680. 684. 688. 692. 696. 700. 704. 708. 712. 716. 720. 724. 728. 732. 736. 740. 744. 748. 752. 756. 760. 764. 768. 772. 776. 780. 784. 788. 792. 796. 800. 804. 808. 812. 816. 820. 824. 828. 832. 836. 840. 844. 848. 852. 856. 860. 864. 868. 872. 876. 880. 884. 888. 892. 896. 900. 904. 908. 912. 916. 920. 924. 928. 932. 936. 940. 944. 948. 952. 956. 960. 964. 968. 972. 976. 980. 984. 988. 992. 996. 1000.

*f.* The seventh Sunday; on the Judge and the Widow (S. Luke xviii. 2), and on the Pharisee and the Publican (*ib.* 10); beginning, *f.* 196 *a*:

208. 212. 216. 220. 224. 228. 232. 236. 240. 244. 248. 252. 256. 260. 264. 268. 272. 276. 280. 284. 288. 292. 296. 300. 304. 308. 312. 316. 320. 324. 328. 332. 336. 340. 344. 348. 352. 356. 360. 364. 368. 372. 376. 380. 384. 388. 392. 396. 400. 404. 408. 412. 416. 420. 424. 428. 432. 436. 440. 444. 448. 452. 456. 460. 464. 468. 472. 476. 480. 484. 488. 492. 496. 500. 504. 508. 512. 516. 520. 524. 528. 532. 536. 540. 544. 548. 552. 556. 560. 564. 568. 572. 576. 580. 584. 588. 592. 596. 600. 604. 608. 612. 616. 620. 624. 628. 632. 636. 640. 644. 648. 652. 656. 660. 664. 668. 672. 676. 680. 684. 688. 692. 696. 700. 704. 708. 712. 716. 720. 724. 728. 732. 736. 740. 744. 748. 752. 756. 760. 764. 768. 772. 776. 780. 784. 788. 792. 796. 800. 804. 808. 812. 816. 820. 824. 828. 832. 836. 840. 844. 848. 852. 856. 860. 864. 868. 872. 876. 880. 884. 888. 892. 896. 900. 904. 908. 912. 916. 920. 924. 928. 932. 936. 940. 944. 948. 952. 956. 960. 964. 968. 972. 976. 980. 984. 988. 992. 996. 1000.

30. The Week of Elias.

*a.* The first Sunday,

208. 212. 216. 220. 224. 228. 232. 236. 240. 244. 248. 252. 256. 260. 264. 268. 272. 276. 280. 284. 288. 292. 296. 300. 304. 308. 312. 316. 320. 324. 328. 332. 336. 340. 344. 348. 352. 356. 360. 364. 368. 372. 376. 380. 384. 388. 392. 396. 400. 404. 408. 412. 416. 420. 424. 428. 432. 436. 440. 444. 448. 452. 456. 460. 464. 468. 472. 476. 480. 484. 488. 492. 496. 500. 504. 508. 512. 516. 520. 524. 528. 532. 536. 540. 544. 548. 552. 556. 560. 564. 568. 572. 576. 580. 584. 588. 592. 596. 600. 604. 608. 612. 616. 620. 624. 628. 632. 636. 640. 644. 648. 652. 656. 660. 664. 668. 672. 676. 680. 684. 688. 692. 696. 700. 704. 708. 712. 716. 720. 724. 728. 732. 736. 740. 744. 748. 752. 756. 760. 764. 768. 772. 776. 780. 784. 788. 792. 796. 800. 804. 808. 812. 816. 820. 824. 828. 832. 836. 840. 844. 848. 852. 856. 860. 864. 868. 872. 876. 880. 884. 888. 892. 896. 900. 904. 908. 912. 916. 920. 924. 928. 932. 936. 940. 944. 948. 952. 956. 960. 964. 968. 972. 976. 980. 984. 988. 992. 996. 1000.

*a.* Fol. 198 *b*:

[see *f.* 130 *a*] 208. 212. 216. 220. 224. 228. 232. 236. 240. 244. 248. 252. 256. 260. 264. 268. 272. 276. 280. 284. 288. 292. 296. 300. 304. 308. 312. 316. 320. 324. 328. 332. 336. 340. 344. 348. 352. 356. 360. 364. 368. 372. 376. 380. 384. 388. 392. 396. 400. 404. 408. 412. 416. 420. 424. 428. 432. 436. 440. 444. 448. 452. 456. 460. 464. 468. 472. 476. 480. 484. 488. 492. 496. 500. 504. 508. 512. 516. 520. 524. 528. 532. 536. 540. 544. 548. 552. 556. 560. 564. 568. 572. 576. 580. 584. 588. 592. 596. 600. 604. 608. 612. 616. 620. 624. 628. 632. 636. 640. 644. 648. 652. 656. 660. 664. 668. 672. 676. 680. 684. 688. 692. 696. 700. 704. 708. 712. 716. 720. 724. 728. 732. 736. 740. 744. 748. 752. 756. 760. 764. 768. 772. 776. 780. 784. 788. 792. 796. 800. 804. 808. 812. 816. 820. 824. 828. 832. 836. 840. 844. 848. 852. 856. 860. 864. 868. 872. 876. 880. 884. 888. 892. 896. 900. 904. 908. 912. 916. 920. 924. 928. 932. 936. 940. 944. 948. 952. 956. 960. 964. 968. 972. 976. 980. 984. 988. 992. 996. 1000.

סְבִיבָהּ [see f. 131 b] .שְׁמֵי שְׁמֵי לְפָנֶיךָ דְּבִיבָהּ .א.  
 בְּבִיבָהּ .שׁ .דְּבִיבָהּ

β. On blind Bartimaeus (S. Mark x. 46), and on the repentance of Zacchaeus (S. Luke xix. 1); beginning, f. 198 b:

דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.

b. The second Sunday; on the Draught of Fishes (S. Luke v. 1), and on the parable of the Sower (S. Matthew xiii. 18); beginning, f. 199 b:

[marg. דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ] דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.  
 דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ דְּבִיבָהּ .א.



וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.

c. The third Sunday,

[marg., וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים]

a. On the inhabitants of the world, how one is despised in it and another exalted; beginning, f. 201 a:

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.

β. Beginning, f. 202 b:

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלִי וְהָיָה לִי לְחַיִּים.

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γ. On the parable of the Tares (S. Matthew xiii.  
 24), and on the six similitudes of our Lord (*ibid.*); beginning,  
 f. 205 a:

ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ  
 ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ  
 ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ  
 ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ  
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 ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ

d. The Festival of the holy Cross,

ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ

a. Beginning, f. 206 b:

ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ ܡܬܬܠܝܢ  
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אֲמַרְתָּהּ בְּעֵת הַלְבָּבָהּ. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 ❖ תְּבַדֵּי

β. Fol. 208 a:

וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.

See f. 143 a. ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.

e. The Sunday after the Invention of the Cross, the fourth Sunday of Elias; on the ten Beatitudes (S. Matthew v. 3); beginning, f. 208 a:

וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.  
 ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח

f. The fifth Sunday of Elias [marg., וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח]; on the Tribute money of our Lord (S. Matthew xvii. 24); beginning, f. 209 b:

וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח. ❖ וְהָיָה לָהּ שֶׁלֹּא תִּשְׁכַּח.

❖ דְּיִהְיֶה מִן מָדָר ❖ דְּבִל שְׂדֵדָה ❖ דְּמִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
 ❖ דְּיִהְיֶה מִן מָדָר ❖ דְּבִל שְׂדֵדָה ❖ דְּמִלְכָּה

*g.* The sixth Sunday [marg. דְּיִהְיֶה מִן מָדָר];  
 on the Canaanitish woman and her daughter (S. Matthew xv.  
 22), and on the five Loaves which our Lord blessed (S. John vi.  
 5); beginning, f. 211 *a*:

דְּיִהְיֶה מִן מָדָר ❖ דְּבִל שְׂדֵדָה ❖ דְּמִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה מִלְכָּה  
 ❖ דְּיִהְיֶה מִן מָדָר ❖ דְּבִל שְׂדֵדָה ❖ דְּמִלְכָּה

*h.* The seventh Sunday; on humiliation and forgiveness;  
 beginning, f. 213 *a*:

דְּיִהְיֶה מִן מָדָר ❖ דְּבִל שְׂדֵדָה ❖ דְּמִלְכָּה





1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

c. The third Sunday; on the paralytic that lay by the pool of Siloam (S. John v. 2); beginning, f. 218 *a*:

[illegible]



d. The fourth Sunday, f. 219 b:

ܕܡܨܚܬܐ ܕܕܢܝܢܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

32. The Sunday of the Consecration of the Church ; on the angelic and ecclesiastical hierarchy ; beginning, f. 219 b :

ܕܡܨܚܬܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

33. The Transfiguration.

a. Beginning, f. 221 b :

ܕܡܨܚܬܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ  
 ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ ܕܡܨܚܐ

ܠܝܡܥܢܐ ܕܥܕܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ

b. Beginning, f. 223 a :

ܕܡܠܟܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ

Subscription, f. 225 a :

ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ  
 ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ

### 34. Additional hymns,

ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ

a. The Commemoration of Mār Eugenius and his Disciples, or of Mār John the Egyptian and his brother Mār Ahā\* ;  
 beginning, f. 225 a :

ܕܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ ܡܠܟܐ ܡܫܝܚܐ ܕܩܕܝܫܐ

\* B.O. iii. 1. 302, no. XIII.



ܕܡܕܢ ܡܢܝܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ

Alphabetical.

b. The Commemoration of Mār Khodhāhwī, whose convent was above the village of Mē'arrē\* on Mount Izlā, or of Mār Eugenius; beginning, f. 226 b:

ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ  
 ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ ܕܡܕܢ

\* See Hoffmann, *Auszüge*, pp. 170—1. The name of the saint, which is explained by ܡܕܢ ܕܡܕܢ, is evidently trisyllabic in the second stanza 2.











ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ

g. The Commemoration of Mār Sabhr-īshō' of Bēth Kōkā, on the first Sunday of the first Teshrī; beginning, f. 244 a:

ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ  
 ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ

Alphabetical, each stanza beginning with ܕܡܫܚܝܢܐ, and the next word commencing with the proper letter.

h. The Commemoration of Rabban Hōrmīzd, beginning, f. 245 a:

ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ ܕܡܫܚܝܢܐ (sic) ܕܡܫܚܝܢܐ

[illegible]

Alphabetical, like the preceding hymn.

*i.* Another hymn for the Commemoration of Rabban Hōrmizd, beginning, f. 246 *a* :

1. הַיְהוּדִים וְהַנְּשִׁימִים וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים  
 2. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 3. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 4. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 5. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 6. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 7. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 8. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 9. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים  
 10. וְהַכְּנָעִיִּים וְהַיְּוֹנִים וְהַכְּרִיתִיִּים וְהַכְּנָעִיִּים וְהַיְּוֹנִים





[illegible]

Paper, about 10 in. by 7½; 183 leaves, many of which are stained and soiled, and some mutilated; 20 quires, signed with letters, mostly of 10 leaves (**2** has now only 7, **3** only 6, **4** and **5** 8, **6** only 6, and **7** 4); leaves are wanting before f. 1, and after ff. 1\*\* (one), 7 (four), and 175 (four, as appears from the small fragments left); 23 to 25 lines. Written in a fine, current, Nestorian serṭā, and dated A. Gr. 1861 = A.D. 1550. Foll. 1\* and 1\*\* are part of a later supply of the xviii<sup>th</sup> cent.

The *Wardā*, but in a different redaction from that contained in Add. 1982.





## 3. The Epiphany.

*a.* Beginning, f. 17 *b*,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.

See Add. 1982, f. 34 *a*.

*b.* Beginning, f. 20 *a*,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.

See Add. 1982, f. 164 *b*.

*c.* Beginning, f. 23 *a*,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ. ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.

See Add. 1982, f. 37 *b*, where it is ascribed to Ḥakkīm of Bēth Kāshā.

4. The Commemoration of S. John the Baptist, beginning, f. 26 *a*,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.

See Add. 1982, f. 39 *a*.

## 5. The Commemoration of S. Peter and S. Paul.

*a.* Beginning, f. 29 *a*,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.

See Add. 1982, f. 131 *b*.

*b.* Beginning, f. 31 *a*,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.

See Add. 1982, f. 182 *a*.

*c.* Beginning, f. 33 *a*:

ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ. ܕܝܚܝܐ ܕܡܠܟܐ ܕܝܚܝܐ.





6. The Commemoration of the Evangelists, beginning, f. 41 *a*,

ՏՈՒ ՄԵՐՈՒ ԴՄԻ ԵՒԵՆՆԵՐ.

See Add. 1982, f. 108 *a*.

7. The Commemoration of the 72 Disciples, beginning, f. 43 *b*,

ԼՈՒԼԵՐ ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ.

See Add. 1982, f. 179 *b*.

8. The Commemoration of S. Stephen, beginning, f. 47 *a*,

ԵՒԵՆՆԵՐ ԴԵՅԵՆԵՐ.

See Add. 1982, f. 86 *a*.

9. Of the city of Tiflīs, beginning, f. 48 *b* :

ՏԻՖԼԻՍ. ԵՒԵՆՆԵՐ ԴՄԻ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԴՄԻ ԵՒԵՆՆԵՐ.  
 [ԴԵՅԵՆԵՐ]. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ.  
 ԵՒԵՆՆԵՐ (sic) ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ.  
 ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ.  
 ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ.  
 ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ. ԵՒԵՆՆԵՐ ԵՒԵՆՆԵՐ.





*h.* By Rabban Mārī bar Mēshīhāyā, beginning, f. 65 *a*,

ܐܬܝܬܝܢ ܠܬܫܡܥ ܡܕܢܐ.

See Add. 1982, f. 68 *b*.

*i.* Beginning, f. 66 *b*,

ܡܕܢܐ ܕܝܬܝܬܝܢ.

See Add. 1982, f. 70 *a*.

*j.* By Khāmīs bar Ƙardāhē, beginning, f. 69 *b*,

ܐܬܝܬܝܢ ܕܝܬܝܬܝܢ.

See Add. 1982, f. 98 *b*.

*k.* By Isaac Shēbhadhnāyā, beginning, f. 71 *a* :

ܐܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ  
ܐܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ  
ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ  
ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ  
ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ

The alphabetical arrangement is as follows :

ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ  
ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ  
ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܠ ܡ ܢ.

*l.* By George, metropolitan of Elam (Bēth Lāpāt), beginning, f. 73 *a*,

ܐܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ  
ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ ܕܝܬܝܬܝܢ

See Add. 1982, f. 94 *a*, where it is ascribed to George Wardā.



*m.* Beginning, f. 79 *a*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 202 *b*.

*n.* Beginning, f. 82 *b*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 109 *b*.

11. The Commemoration of any one Saint, beginning, f. 85 *a*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 111 *a*.

12. On the Talents and the ecclesiastical grades, beginning, f. 86 *a*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 112 *b*.

13. The Friday of the Dead.

*a.* On our father Adam, beginning, f. 88 *b*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 192 *b*.

*b.* On our mother Eve, beginning, f. 90 *a*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 193 *b*.

*c.* On the Resurrection of the Dead, beginning, f. 91 *a*,

ܐܡܪܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

See Add. 1982, f. 117 *b*.

## 14. Lent.

a. The first Sunday, on the Lord's Prayer, beginning,  
f. 93 a,

ܐܠܗܝܢ ܠܝܬܝܢ ܕܡܠܟܐ.

See Add. 1982, f. 73 b.

b. The second Sunday, on the Lord's Prayer, beginning,  
f. 94 b,

ܒܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ.

See Add. 1982, f. 72 a.

c. The third Sunday, on the Lord's Prayer, beginning,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

See Add. 1982, f. 74 b.

d. The fourth Sunday, on our Lord's Contest with Satan,  
beginning, f. 97 b,

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

See Add. 1982, f. 119 b.

e. The fifth Sunday, on Cain and Abel, beginning, f. 100 a,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

f. The sixth Sunday, beginning, f. 103 a,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

See Add. 1982, f. 114 a.





A dialogue between Death and Satan; alphabetical, 𐤀𐤁, 𐤁𐤁, etc.

19. Easter Sunday.

a. For evening prayer, 𐤁𐤁𐤁𐤁, beginning, f. 117 b,

𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.

See Add. 1982, f. 140 a.

b. For morning prayer, 𐤁𐤁𐤁𐤁, beginning, f. 119 b,

𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.

See Add. 1982, f. 141 b.

c. On Mary Magdalene, beginning, f. 120 b:

𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁. 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.  
𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁. 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.  
𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁. 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.  
𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁. 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.  
𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.

Dialogue between Mary and Satan; alphabetical, from 𐤀 to 𐤁.

20. New Sunday, beginning, f. 121 b:

𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁 𐤁𐤁𐤁𐤁.











e. The sixth Sunday, beginning, f. 156 *a*,

ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ  
ܕܡܨܝܢ

See Add. 1982, f. 194 *b*.

f. The seventh Sunday, beginning, f. 157 *b*,

ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ  
ܕܡܨܝܢ

See Add. 1982, f. 196 *a*.

## 27. The Week of Elias.

a. The first Sunday, beginning, f. 160 *b*,

ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ  
ܕܡܨܝܢ

See Add. 1982, f. 198 *b*.

b. The second Sunday, beginning, f. 162 *a*,

ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ  
ܕܡܨܝܢ

See Add. 1982, f. 199 *b*.

c. The third Sunday, beginning, f. 163 *b*,

ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ  
ܕܡܨܝܢ

See Add. 1982, f. 205 *a*.

d. The festival of the Cross, beginning, f. 165 *b* :

ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ ܕܡܨܝܢ  
ܕܡܨܝܢ



מַדְּבָרִים. דְּבַר מַדְּבָרִים מִן הַמַּדְּבָרִים. (sic) דָּבָר  
 קָשֶׁה. מִן הַמַּדְּבָרִים מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים.  
 מִן הַמַּדְּבָרִים מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים.  
 מִן הַמַּדְּבָרִים.

e. The fourth Sunday, beginning, f. 166 b,

דְּבַר מַדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים.  
 דְּבַר מַדְּבָרִים.

See Add. 1982, f. 208 a.

f. The fifth Sunday, beginning, f. 168 b,

דְּבַר מַדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים.  
 דְּבַר מַדְּבָרִים.

See Add. 1982, f. 209 b.

g. The sixth Sunday, beginning, f. 170 a,

דְּבַר מַדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים.  
 דְּבַר מַדְּבָרִים.

See Add. 1982, f. 211 a.

## 28. The Week of Moses.

a. The first Sunday, beginning, f. 173 a,

דְּבַר מַדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים. מִן הַמַּדְּבָרִים.  
 דְּבַר מַדְּבָרִים.

See Add. 1982, f. 214 b.







## Add. 1984

Paper, about  $7\frac{7}{8}$  in. by  $5\frac{1}{2}$ ; 198 leaves, of which the first and last are blank, slightly stained by water; 20 quires, signed with letters, of 10 leaves (except 4, 9, and 6, 8); 20 lines in a page. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 2018 = A.D. 1707.

A Sacerdotal or Priests' Office-book, ܐܝܬܝܢ ܕܥܡܝܢܐ.

1. Prayers for the ferial days, Sundays, festivals and commemorations.

a. Evening prayer, ܐܝܬܝܢ ܕܥܡܝܢܐ, f. 2 b.

b. Nocturns, ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ, f. 8 b; (*sic*) ܐܝܬܝܢ ܕܥܡܝܢܐ, f. 17 b; etc.

c. Morning Prayer, ܐܝܬܝܢ ܕܥܡܝܢܐ, f. 18 b.

d. ܐܝܬܝܢ ܕܥܡܝܢܐ, *huttāmē*, concluding or dimissory prayers, f. 22 b.

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mārī the Apostles, f. 25 a:

ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ  
ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

Subscription, f. 47 a:

ܐܝܬܝܢ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ  
ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ





[illegible]

1. הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ .  
 2. הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ .  
 3. הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ .  
 4. הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ .  
 5. הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ .  
 6. הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ . הַיְּהוָה אֱלֹהֵינוּ .

[illegible]





[illegible]

5. The order of Baptism, as arranged by the catholicus  
 Īshō'-yabh of Hēdhaiyabh, f. 94 *a* :

[illegible]

6. The order of Consecration of polluted water, f. 110 b,

**خبرنامه دین و زندگی**

7. The order of Absolution, of the catholicus Īshō‘-yabh, f.  
111 *a* :

[illegible]

8. The Consecration of a fresh supply of Wine, when that first consecrated has been consumed; by Mār 'Abhd-īshō', metropolitan of Elam (Gondai-shābhōr), f. 113 b:

دېښمنان دې پيژندل شي چې د دې دودونه دي





ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Alphabetical.

e. Beginning, f. 122 b :

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Alphabetical.

f. For the Dominical festivals, beginning, f. 124 a :

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

Alphabetical.

g. The poem entitled "The Door of the Altar", by the priest Israel of Alkōsh. Alphabetical. Each stanza consists of four lines, and each line has its proper letter at the beginning, and the same letter doubled at the end. Beginning, f. 125 b :

ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ



ܡܥܒܕ ܣܡܕܒܢ ܠܒܕܩܥ ܒܢܝܬ . ܕܒܕܗ ܐܝܬܐ ܒܚܡܐ ܐܝܬܐ ܕܡܕܝܬܐ  
 ܠܝܬܐ . ܕܕܡܝܬܐ ܠܝܬܐ ܕܠܐ ܐܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ . ܕ  
 ܡܕܝܬܐ ܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

*h.* By George of Alkōsh, beginning, f. 128 *b* :

ܐܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ . ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ  
 ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ .  
 ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ .

Alphabetical, each verse riming in *āi* or *ai*.

Subscription, f. 130 *a* :

ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ . ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ  
 ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ  
 ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

10. Other *huttāmē*, by Mār ‘Abhd-īshō’, metropolitan of Sūbhā, or Nisībis, and Armenia, in seven-syllable metre, f. 130 *b* :

ܐܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ  
 ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

*a.* Beginning, f. 130 *b* :

ܐܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ  
 ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ ܕܡܕܝܬܐ

Alphabetical, each line riming in *yā*.

b. Beginning, f. 132 *a*,

מִי־יָמֵינוּ אֵלֶּיךָ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּהִתְאַבֵּי . יְהוָה  
 שְׁמֵךְ דְּיִלְכָּהּ : מִי־יָמֵינוּ דְּהִתְאַבֵּי ❖

Stanzas of four lines riming together.

c. Beginning, f. 133 *a*,

מִי־יָמֵינוּ שְׁמֵךְ דְּיִלְכָּהּ דְּמִי־יָמֵינוּ דְּיִלְכָּהּ :  
 יְהוָה אֵלֶּיךָ דְּיִלְכָּהּ שְׁמֵךְ : מִי־יָמֵינוּ דְּיִלְכָּהּ דְּיִלְכָּהּ ❖

Stanzas of four lines, riming in *in* throughout.

d. Beginning, f. 133 *b*,

אֲנִי־יָמֵינוּ דְּיִלְכָּהּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ דְּיִלְכָּהּ :  
 אֲנִי־יָמֵינוּ דְּיִלְכָּהּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ דְּיִלְכָּהּ ❖

Stanzas of four lines riming together.

e. Beginning, f. 135 *a*,

דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ :  
 דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ :  
 אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : ❖

Stanzas of four lines, each line riming in *am* or *am*.

f. Beginning, f. 135 *b*,

דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ :  
 אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ :  
 אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : אֲנִי־יָמֵינוּ דְּיִלְכָּהּ : ❖



Alphabetical; double letters from 𐤀 to 𐤌, single from 𐤍 to 𐤌. The rime is *nē* from 𐤀 to 𐤍, and *rē* from 𐤍 to 𐤌.

g. Beginning, f. 137 a,

𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕  
 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕

Stanzas of four lines riming together.

h. By Israel of Alkōsh,

𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕  
 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕  
 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕

Stanzas of four lines riming together. At the end is the acrostich 𐤁𐤏𐤕, f. 141 a,

𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕  
 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕

i. By the same, f. 141 a :

margin] 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕  
 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕  
 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕 𐤁𐤏𐤕

Alphabetical from 𐤌 to 𐤍; 4 𐤌, 2 𐤍—𐤎, 4 𐤍. Stanzas of four lines, riming in *ānā* throughout.

ḡ. By the same, f. 142 a :

שְׁמֵי שָׁמַיִם [margin] דְּמִשְׁכָּנֵי דְּיִשְׂרָאֵל ✽ אֵלֵינוּ  
 דְּבָרָא דְּתַנְיָא. הַיְיָ דְּיִשְׂרָאֵל. דְּבָרָא דְּתַנְיָא. אֵלֵינוּ  
 שְׁמֵי שָׁמַיִם. דְּבָרָא דְּתַנְיָא ✽

Alphabetical from א to ז; 2 א—ב, 4 ז. Stanzas of four lines, riming in *thā* throughout. After them the acrostich שְׁמֵי שָׁמַיִם, f. 143 a :

שְׁמֵי שָׁמַיִם דְּתַנְיָא. אֵלֵינוּ דְּבָרָא דְּתַנְיָא. שְׁמֵי  
 דְּמִשְׁכָּנֵי דְּיִשְׂרָאֵל. אֵלֵינוּ דְּבָרָא דְּתַנְיָא. שְׁמֵי  
 שְׁמֵי שָׁמַיִם. אֵלֵינוּ דְּבָרָא דְּתַנְיָא. שְׁמֵי  
 שְׁמֵי שָׁמַיִם. אֵלֵינוּ דְּבָרָא דְּתַנְיָא ✽

Subscription, f. 143 a :

בְּרִיתָא דְּתַנְיָא. אֵלֵינוּ דְּבָרָא דְּתַנְיָא. שְׁמֵי  
 שְׁמֵי שָׁמַיִם. אֵלֵינוּ דְּבָרָא דְּתַנְיָא ✽

11. Morning prayers for the Festivals, compiled by Mār Elias III Abū Ḥalīm, f. 143 b :

תְּהֵאדְרָא דְּתַנְיָא. אֵלֵינוּ דְּבָרָא דְּתַנְיָא. שְׁמֵי  
 שְׁמֵי שָׁמַיִם. אֵלֵינוּ דְּבָרָא דְּתַנְיָא ✽

a. The Nativity, f. 143 b,

בְּרִיתָא דְּתַנְיָא. אֵלֵינוּ דְּבָרָא דְּתַנְיָא. שְׁמֵי  
 שְׁמֵי שָׁמַיִם. אֵלֵינוּ דְּבָרָא דְּתַנְיָא ✽





i. Another, f. 155 a,

ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

j. Another, f. 156 b,

ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

k. Another, Tuesday, by Mār Shallitā of Rās-ʿain, f. 157 a,

ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

l. Another, by Mār George of Arbēl,

ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

m. Another, by Mār Elias of Nisībis, f. 159 b,

ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

n. Another, f. 161 a,

ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ  
ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ



*o.* Another, Wednesday, by Mār Elias of Nisībis, f. 161 *b*,

جَنِّ دَبَّاحَتَنْدَ دَكَمَجَهْ - دَمَمَهْ جَنِّ بَدَمَمَهْ . دَبَلَسْ دَبْلَهْ

بِمَمَهْ دِیْمَحْتِهْ . لَهْ یَمْ دَنْتَ دِبْدِیْدَهْ . اَوَمَهْ

*p.* Another, f. 163 *a*,

سید زہرا . آقا خان . دینا کیشی . مصطفیٰ کاظمی . دینا کیشی .

۱۰۸

*q.* Another, by Mār Elias of Nisībis, f. 163 *a*,

[illegible]

*r.* Another, by the same, f. 164 *a*,

[illegible]

s. The Commemoration of the Saints, f. 164 b,

[illegible]

*t.* Another, f. 166 *a*,

-၁၀-  
-၂၀-

*u.* The Friday of the Dead, f. 167 *b*,

[illegible]

v. Another, f. 168 b,

ܣܒܬܐ ܫܬܐ. ܡܢ ܕܝܢܐ ܡܠܟܐ ܬܝܬܐ. ܐܡܪܐ ܕܝܫܘܥ ܕܡܕܢܐ ܕܝܚܝܐ.

. ܕܐܡܐ

w. The Commencement of Lent, f. 169 a,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܪܐ ܕܝܫܘܥ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ.

x. Another, f. 170 b,

ܣܒܬܐ ܫܬܐ. ܡܢ ܕܝܢܐ ܡܠܟܐ. ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ.

ܬܠܝܬܐ ܕܝܫܘܥ. ܕܐܡܐ.

y. The five Sundays in Lent, by Mār George of Arbēl, f. 171 a,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ.

ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ.

z. Another, f. 171 b,

ܣܒܬܐ ܫܬܐ. ܡܢ ܕܝܢܐ ܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ.

ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ.

a. Palm Sunday, f. 172 a,

ܕܝܚܝܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ.

ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ.

β. Another, f. 174 a,

ܣܒܬܐ ܫܬܐ. ܡܢ ܕܝܢܐ ܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ. ܐܡܐ ܕܡܠܟܐ ܕܡܕܢܐ ܕܝܚܝܐ.

. ܕܐܡܐ





ι. Another, by Paul of Anbār, f. 183 *a*,

ܣܒܕܢܐܬܐ. ܕܚܒܝܕܐ ܠܡܝܢ ܩܠܡܐ ܕܝܒܕܐ. ܠܐ ܝܒܐܐ  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.

κ. Prayers of the Adoration at Communion, f. 184 *a*,

ܬܠܝܬܐ ܕܡܠܟܐ ܕܝܒܕܐ ܕܝܒܐ. ܠܡܠܟܐ ܕܝܒܐ. ܠܐ ܝܒܐܐ  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.

λ. Another, f. 184 *b*,

ܣܒܕܢܐܬܐ. ܕܡܠܟܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ.  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.

μ. Another, suitable for Nūsardēl, f. 185 *a*,

[marg. ܬܠܝܬܐ ܕܡܠܟܐ ܕܝܒܐ. ܠܡܠܟܐ ܕܝܒܐ. ܠܐ ܝܒܐܐ]  
ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ.  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.

ν. Another, f. 185 *b*,

ܣܒܕܢܐܬܐ. ܕܡܠܟܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ.  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.

ξ. The Transfiguration, f. 186 *b*,

ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ.  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.

ο. Another, by George of Athōr, f. 188 *a*,

ܣܒܕܢܐܬܐ. ܕܡܠܟܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ. ܕܝܒܐ.  
ܡܥܪܥܐ ܕܡܠܟܐ. ܐܡܢ.



π. The Invention of the Cross, f. 189 *a*,

ܕܝܚܕܝܢ ܕܝܠܒܝܢ. ܕܝܡܝܢ ܡܕܝ ܝܠܒܝܢ. ܠܝ ܝܡܝܢ ܠܝܒܝܢ.  
ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ.

ρ. Another, f. 191 *a*,

ܡܕܝܢܝܢ. ܕܝܠܒܝܢ. ܠܝ ܝܡܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ.

σ. The Consecration of the Church, by the priest Abu 'l-'Izz Hadīrī, of the Convent of Mār Michael the Consort of the Angels, f. 192 *b* :

ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ.  
ܕܝܠܒܝܢ. ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ.  
ܠܝ ܝܡܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ.

τ. Another, by the same, f. 194 *b*,

ܡܕܝܢܝܢ. ܕܝܠܒܝܢ. ܡܕܝܢܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ.  
ܡܕܝܢܝܢ. ܕܝܠܒܝܢ.

The colophon, f. 196 *a*, states that this manuscript was finished on the 17th of Hēzīrān, A. Gr. 2018 = A.D. 1707, at Alkōsh, in the days of Mār Elias, patriarch of the East, at the expense of a woman named Bilghān, from the village of Al-kōshtā, for the Church of S. John in the village of Dā'ūdīya in Ṣapnā\*, by the priest Joseph, son of George, son of Israel, of Alkōsh.

ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ.  
ܕܝܠܒܝܢ. ܕܝܠܒܝܢ ܕܝܠܒܝܢ ܕܝܠܒܝܢ. ܕܝܠܒܝܢ.

\* See Badger, *The Nestorians*, i. 174.

(f. 196 *b*)

A short summary of the contents of the book is given in English on the inside of the right-hand cover.



## Add. 1985

Paper, about  $8\frac{1}{2}$  in. by 6 ; 238 leaves, some of which, towards the end, are much stained by water ; the first and last, as well as f. 36 *b*, are blank ; 24 quires, signed with letters, of 10 leaves, save that the first and 15th have only 9\* ; 19 or 20 lines in a page. Written in a good, regular, Nestorian *serṭā* of the earlier part of the xviii<sup>th</sup> cent. The contents are :

The Funeral Services for all ranks, according to the use of the Dairā 'Ellāitā or Convent of Mār Gabriel and Mār Abraham at Mosul, f. 2 *b*,

ܡܕܘܢܐ ܕܡܫܝܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

The several services are not separated in this MS., as in Add. 1986.

Directions for washing the body, f. 2 *b*,

ܡܕܘܢܐ ܕܡܫܝܚܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

\* Quire 15 consists of 9 leaves, the second half of each of which has been cut away. There is, however, no lacuna between ff. 148 and 149.

[illegible]



20. ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.

The five *mautēbhē*, ff. 4 *b*—77 *a*; lessons, viz. for priests, f. 77 *a*, Deut. xxxiv., Acts xx. 17—38; 2 Corinth. iv. 16—v. 10, S. Matthew xxiv. 45—xxv. 23; for deacons, Num. xx. 22—29, 1 Kings ii. 1—4, 10—12, 1 Corinth. xv. 34—57, S. John v. 19—29; for laymen, Isaiah xxxviii. 10—20, Ezek. xxxvii. 1—14; for women, Gen. xxiii. 1—7, 19, Acts ix. 36—42; hymns, ff. 88 *a*—198 *a*; prayers, f. 198 *a*,

ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.  
 ܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ ܕܡܨܝܚܐ.







ܡܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

The first part of the service, conducted in the house, is divided into five *mautēbhē*, ff. 2 *a*—28 *a*; the remainder comprises a chant on the way to the church, f. 28 *a*; lessons, f. 30 *a*, viz. Numbers xx. 22—29, Acts xx. 17—38, 1 Corinth. xv. 34—57, S. John v. 19—29; and hymns, ܡܚܝܬܐ or ܡܚܝܬܐ, f. 34 *a*, ten in number, all to be recited in the church; a hymn on the way to the grave, f. 54 *a*, and another at the grave, f. 55 *b*, with other hymns and prayers, f. 58 *a*. Subscription, f. 62 *b*,

ܡܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

2. For Deacons, f. 63 *b*,

ܡܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Five *mautēbhē*, ff. 63 *b*—83 *a*; chant on the way to the church, f. 83 *a*; lessons, viz. Daniel viii. 15—19, x. 5, 20, 21, xii. 2—4, 9—13, Acts vi. 1—7, 1 Thessal. iv. 13—18, S. John xii. 23—36; hymns, f. 88 *a*, ten in number; hymn on the way





30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

## Add. 1987

Paper, about  $6\frac{1}{8}$  in. by 6 ; 157 leaves, some of which, at the beginning and end, are slightly mutilated ; 16 quires, signed with Arabic words and Syriac letters (e.g. f. 8 *b*, كراس الاول . بـجـ. ; f. 149 *a*, كراس السادس عشر دـهـ), of 10 leaves, except the first and last, which have 8 and 9 respectively ; 16 lines in a page. Written in a good, regular, Jacobite serṭā, and dated A. Gr. 1958 = A.D. 1647. The volume contains

Various Services, viz.

1. The order of the Solemnization of Matrimony, as revised and arranged by Isaiah of Bēth-Sēbhīrīnā, partly in *Arabic*, f. 3 b,

၁၁။ အဘယ့်ကြောင့် အလှူအတန်းများကို ပြုလုပ်သနည်း  
 ၁၂။ အလှူအတန်းများကို ပြုလုပ်သောအခါ အဘယ်အရာများကို စောင့်ကြည့်သနည်း



בְּלֵיל הַלַּיְלָה הַזֶּה הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

a. The Betrothal, in *Arabic*, f. 4 a,

הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

b. The Benediction of the Bridegroom and Bride, with  
 the Benediction of the Rings, f. 11 a,

הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

Partly in *Arabic*. Subscription, f. 23 b,

הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

c. The Benediction of the Crowns or Garlands, f. 24 a,

הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

Partly in *Arabic*. Subscription, f. 42 b,

הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

d. Exhortation to the Bridegroom and Bride, in *Arabic*,  
 f. 42 b,

הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי  
 הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי הַיְּמִינִי

e. Marriage ceremony for Widowers and Widows; first service, f. 47 *a*,

ܠܚܝܬܐ ܕܚܝܬܐ ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ.

f. Second service for Widowers and Widows, f. 53 *b*,

ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ.

g. A scholion or apology by Isaiah of Bēth-Sēbhīrīnā (or Bā-Seberīnā, ܒܐܣܝܪܝܢܐ) on the origin of the separate service for widowers and widows, f. 66 *a*,

ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ.

On f. 66 *b* he explains his reasons for revising these services:

ܠܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ  
ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ.









6. Prayers, prooemia, sedras, and 'etrē, which the young priest must learn by heart, collected by the scribe Behnām, f. 130 *b*,

ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ  
ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ  
ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ.

7. Graces before and after meat, f. 142 *b*,

ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ.

8. Other prayers, benedictions, and salutations; viz., for the sick and dying, f. 144 *b*; for children when presented to the priest, f. 145 *a*; over the oil for anointing a corpse, f. 145 *b*; over the clothes left by the dead, f. 146 *a*; for travellers, f. 146 *b*; over anything that is unclean, f. 146 *b*; over fruit, f. 147 *a*; and certain vegetables, ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ,

ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ, f. 147 *a*; for fever, f. 147 *b*; when a priest enters the house of believers, f. 148 *a*; over corn seed, f. 148 *a*; over aught that has been defiled, and over one who has eaten or drunk what is unclean, f. 148 *b*; over the oil for anointing the sick, f. 149 *a*; over one afflicted by a devil, ascribed to S. Andrew the Apostle, f. 149 *b*, ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ,

ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ ܡܫܬܬܬܬܬ, f. 151 *a*; for one who bans (ܕܬܬܠܝܬ ܡܫܬܬܬܬܬ) himself or his fellow, f. 151 *b*; for a repentant adulterer or fornicator, f. 152 *b*; at the conclusion of the daily services, f. 153 *a*; for one who repents, f. 156 *a*.

The colophon, f. 156 *b*, in *Arabic*, states that this MS. was written in the year 1958 = A.D. 1647, when Ignatius Simeon was patriarch of Antioch and Basil Yēshū' maphriān of the

[illegible]

The scribe Behnām has recorded his name, with the date, at several other places in the book, e.g. beneath the ornamental crosses on ff. 1 *b* and 2 *a*, on ff. 42 *b* and 130 *b*, etc.



Subsequently the book belonged to the deacon 'Aṭā'u 'llāh ibn Ilyās ibn 'Aṭā'u 'llāh, of the family of Ḥannā سبهانی, dwelling in the Maḥallet ash-Shaṭṭīyah, مکتبۃ الشاطیة (at Mosul?), f. 157 *a* and *b*, and on the inside of the left-hand cover. Another owner has recorded his name on f. 157 *b*, the deacon 'Abdu 'llāh, son of the deacon Behnān (*sic*).

On the inside of the right-hand cover is pasted part of a leaf from a Gospel or Lectionary of the xiii<sup>th</sup> or xiv<sup>th</sup> cent., containing S. Luke i. 30 (𐌹𐌸𐌰𐌿) —32 (𐌹𐌸𐌰𐌿 𐌹𐌸𐌰𐌿) and 35 (𐌹𐌸𐌰𐌿 𐌹𐌸𐌰𐌿), 36 (𐌹𐌸𐌰𐌿 𐌹𐌸𐌰𐌿).

## Add. 1988

Paper, about  $8\frac{1}{2}$  in. by  $6\frac{3}{8}$ ; 170 leaves; quires, signed with letters, originally 22 in number (the first five have been removed), of 10 leaves (except **ⲁ**, 7; **Ⲃ**, 11; **ⲃ** **Ⲅ**, 12); 19 to 21 lines. Written in a good, clear, Nestorian serṭā, and dated A. Gr. 1870 = A.D. 1558.

Ordinations of the Clergy of all ranks, various orders of Consecration and Prayers, f. 1 b :

[illegible]

၂၁။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၂။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၃။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၄။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၅။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၆။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၇။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၈။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၂၉။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ  
 ၃၀။ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ နေဝေဝေ

On f. 1 a is the following note, relative to the times for ordination :

מִן־הַיָּמִים הַהֵם וְעַד הַיּוֹם הַזֶּה  
 וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה  
 וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה  
 וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה  
 וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה  
 וְעַד הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַזֶּה

1. Ordination of Readers, Subdeacons and Deacons, f. 1 b:

[illegible]





[illegible][illegible][illegible]





4. Ordination of Deaconesses, f. 18 *b*:

5. Prayers for the Ordination of Deacons and Priests,  
f. 20 *b*:

21



ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ : ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܕܡܕܒܪܐܢܐ . ܕܡܕܒܪܐܢܐ . ܕܡܕܒܪܐܢܐ .

6. Canons or hymns for the ordination of Deacons and Priests, f. 22 *b* :

ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ . ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܕܡܕܒܪܐܢܐ . ܕܡܕܒܪܐܢܐ . ܕܡܕܒܪܐܢܐ .

Subscription, f. 25 *a* :

ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ .

After this two lines of writing have been effaced with ink.

7. Prayer recited over a priest who has been excommunicated, f. 25 *b* :

ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ .

8. Prayer recited over a layman who has been excommunicated and repents, f. 26 *a* :

ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ  
ܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ ܕܡܕܒܪܐܢܐ .







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שְׁמֵי שְׁלֵמִים בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .

15. Ordination of an Abbess, f. 81 b :

בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .  
בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .  
בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .  
בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .

16. Prayers to be used during the performing of the Tonsure, f. 82 a :

בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .  
בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .

17. Ordination of a Chorepiscopus or rural bishop, f. 83 a :

בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .  
בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .  
בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .

18. Ordination of an Archdeacon, f. 84 b :

בְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ  
דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ דְּהַשְׁמֵךְ .



ܡܕܢܝܬܐ ܐܬܐ ܕܠܬ ܡܕܢܝܬܐ. ܬܕܡܐ ܕܐ ܐܬܠܠܐ ܦܕܝܐ  
 ܕܡܬܝܬܐ ܡܐ ܐܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ.

19. Another ordination of an Archdeacon, f. 86 a :

ܡܕܢܝܬܐ ܐܬܐ ܕܠܬ ܡܕܢܝܬܐ. ܬܕܡܐ ܕܐ ܐܬܠܠܐ ܦܕܝܐ  
 ܕܡܬܝܬܐ ܡܐ ܐܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ.

20. Ordination of a Bishop, f. 87 a :

ܡܕܢܝܬܐ ܐܬܐ ܕܠܬ ܡܕܢܝܬܐ. ܬܕܡܐ ܕܐ ܐܬܠܠܐ ܦܕܝܐ  
 ܕܡܬܝܬܐ ܡܐ ܐܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ  
 ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ.

21. Prayers to be used when attiring the Bishop, drawn up by Mār Elias III, f. 93 a :

ܡܕܢܝܬܐ ܐܬܐ ܕܠܬ ܡܕܢܝܬܐ. ܬܕܡܐ ܕܐ ܐܬܠܠܐ ܦܕܝܐ  
 ܕܡܬܝܬܐ ܡܐ ܐܬܐ ܕܡܬܝܬܐ. ܐܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ







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26. Prayers to be used at the ordination of Bishops and Metropolitans, f. 111 b:

דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא  
 דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא  
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27. Canons to be used at the Consecration of Bishops, Metropolitans and Patriarchs, by Mār Elias III Abū Ḥalīm, f. 113 b:

דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא  
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The dioceses named are :

a. Nisībis, f. 113 b:

דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא  
 דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא דׁמלכא  
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b. Mārdīn, f. 114 a :

ܠܟ ܝܝܬܝܢ ܕܡܪܕܝܢ.

c. Āmid and Maiperkāt, f. 114 b :

ܠܟ ܝܝܬܝܢ ܕܡܝܕܝܢ.

d. Shingār, f. 114 b :

ܠܟ ܝܝܬܝܢ ܕܫܝܢܓܐܪ.

e. Bēth Zabhdai, f. 115 a :

ܠܟ ܝܝܬܝܢ ܕܒܝܬ ܙܒܚܕܝ.

f. Arbēl, f. 115 a :

ܠܟ ܝܝܬܝܢ ܕܐܪܒܝܠ.

g. Bēth Wāzīk, f. 115 b :

ܠܟ ܝܝܬܝܢ ܕܒܝܬ ܘܙܝܟ.

h. Āthōr, f. 115 b :

ܠܟ ܝܝܬܝܢ ܕܐܬܗܐܪ.

i. Balad, f. 116 a :

ܠܟ ܝܝܬܝܢ ܕܒܠܕ.

j. Margā, f. 116 b :

ܠܟ ܝܝܬܝܢ ܕܡܪܓܐ.

k. Kēphar-zēmār, f. 116 b :

ܠܟ ܝܝܬܝܢ ܕܟܦܪ ܙܡܐܪ.

l. Persis and Kēramān (Karmān), f. 116 b :

ܠܟ ܝܝܬܝܢ ܕܦܪܫܝܫ ܕܟܪܡܐܢ.

m. The Indians and the people of Kaṭar, f. 117 a :

ܠܟ ܝܝܬܝܢ ܕܝܢܕܝܢ ܕܩܬܐܪ.



n. Arzōn and Bēth Dēliš, f. 117 a :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

This is by Mār Solomon, metropolitan of al-Baṣra,

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ.

o. Hamadhān, f. 117 b :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

p. Ḥālāḥ, f. 118 a :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

q. Urmī, f. 118 a :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

r. Khēlāt, Vān and Vastān, f. 118 b :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

s. Nagrān, f. 118 b :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

t. Kashkar, f. 119 a :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

u. Shinnā of Bēth Rimmōn, f. 119 b :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

v. Nevākith, f. 119 b :

ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ.

(afterwards written ܬܬܝܢ ܕܥܡܠܐ), by the archdeacon Mārī bar

Mēshīḥāyā, ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ.  
ܬܬܝܢ ܕܥܡܠܐ ܕܡܪܝܢܐ ܕܥܡܠܐ ܕܥܡܠܐ ܕܥܡܠܐ.

w. Socotra, f. 120 a :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

x. Pushtadar, f. 120 a :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

y. The Islands of the Sea, f. 120 b :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ (sic)

Then follow canons for persons of particular names ; viz.

a. Samuel, f. 120 b :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

b. Sabhr-īshō', f. 121 a :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

c. Timothy, f. 121 a :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

d. Solomon, f. 121 b :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

e. Sēlibhā, f. 121 b :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

28. Common Canons, f. 121 b :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ  
ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ  
ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ

29. Canons to be read at the completion of the Ordination  
of a Bishop (see above, no. 22), f. 123 b :

ܕܠܟܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ ܕܝܠܕܝܢܐ



30. Canons for the ordination of a Catholicus, f. 124 *b* :

ܡܢ ܕܢܐܬܝܬ ܕܡܠܟܐ ܕܡܠܟܐ.

31. Canons for the ordination of a Bishop, f. 127 *a*,

ܡܢ ܕܢܐܬܝܬ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

followed by a prayer, ܡܠܟܐ ܕܡܠܟܐ, f. 127 *b*.

32. Two other canons for the ordination of a Catholicus, f. 128 *a* :

ܡܢ ܕܢܐܬܝܬ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

33. Exposition of the Ecclesiastical Grades, as exemplified in the person of our Lord, f. 128 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

34. Ordinations of the Apostles by our Lord, f. 129 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

35. Consecration of the Cup or *Gazzā* ("Treasure"), when it stands over the night in which the Bread is baked, by Mār Israel, bishop of Kashkar, f. 129 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

בְּזֶה וְעוֹלָם : וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם

36. Consecration of the Cup when it is urgently needed, before it is placed on the Altar, f. 131 b :

וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם

37. The preparation of the Leaven (or "the King," *Malkā*), f. 132 a :

וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם  
 וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם וְעוֹלָם





תְּבַרְכֶּנּוּ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

40. Order of the Consecration of Water for Washing,  
f. 138 a :

בְּרָכָה לְעֵלְיָא דְּמַרְגָּתָא : אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 (here a word is written indistinctly above the line) אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

At the end, f. 138 b :

אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ  
 אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ



ܐܠܗܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

41. Order of the Consecration of Water that is unclean :  
f. 139 *a* :

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ

42. Order of Absolution of a repentant convert to another faith, or of one who eats meat in Lent, or communicates after he has eaten, or commits any sin ; drawn up by the Catholicus Īshōʿ-yabh, 139 *b* :

ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
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 ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ  
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43. Order of Reception of a Jacobite, or Malkite, or any other Christian, into the Nestorian communion, f. 142 *a* :

ܕܐܝܬ ܡܢ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ

At the end, f. 143 b :

ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
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 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ  
 ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ

44. A large collection of Prayers for various occasions,

ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ.

a. Over the healing oil, f. 143 b :

ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ.

b. Over the water for washing (see above, no. 40), f. 144 a :

ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ. At the end is the following injunction as to the mixing of the water with the *hēnānā* :

ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ.



ܐܕܡܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ  
 ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ

c. Over polluted water, f. 144 b :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

d. Over wine in which some unclean thing has been drowned, f. 144 b :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

e. Over one tormented by a devil, f. 145 a :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

f. Over one who is sick, f. 145 b :

ܕܡܝܬܐ ܕܡܝܬܐ.

g. Over one who has the fever, f. 145 b :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

h. Over one who has the lumbago, f. 146 a :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

i. Blessing of children, f. 146 a :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

j. Blessing of the olive branches on Palm Sunday, f. 146 b :

ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.







ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ  
 ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ ܡܪܝܢܐ

Composed by the archdeacon Mārī bar Mēshīhāyā; alphabetical, twelve-syllable metre, with two ܐ. Beginning:

ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ  
 ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ  
 ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ  
 ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ

After the hymn comes a blessing, f. 152 *a*:

ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ  
 ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ

β. Blessing pronounced by a bishop after washing his hands, by Mār Elias III, f. 152 *a*:

ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ  
 ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ

γ. Blessings wherewith a bishop blesses a town or village on leaving it, f. 152 *b*:

ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ  
 ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ ܐܠܝܐ





κ. When one enters a cell, f. 155 *a*:

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ.

λ. On drinking wine in the cell of the brethren, f. 155 *a*:

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ.

μ. On entering a Christian house, f. 155 *a*:

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ.

ν. Over wine, f. 156 *a*:

ܕܢܝܢ ܕܢܝܢ.

ξ. On drinking wine, f. 156 *b*:

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ.

ο. At a feast, f. 156 *b*:

ܕܢܝܢ ܕܢܝܢ.

π. Over lights, f. 156 *b*:

ܕܢܝܢ ܕܢܝܢ.

ρ. Over perfumes, f. 156 *b*:

ܕܢܝܢ ܕܢܝܢ.

σ. Over spices, f. 156 *b*:

ܕܢܝܢ ܕܢܝܢ.

τ. Over oil, f. 157 *a*:

ܕܢܝܢ ܕܢܝܢ.

υ. Over scents, f. 157 *a*:

ܕܢܝܢ ܕܢܝܢ.

φ. Over garments, f. 157 *a*, margin:

ܕܢܝܢ ܕܢܝܢ.











[illegible]

\* These have been removed.









On f. 169 *a* are written in a different hand two prayers,

ܡܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ.

On the margin of f. 166 *b* is the impress of the seal of the metropolitan Īshō‘-yabh :

ܡܫܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ.

### Add. 1989

Paper, about 8 $\frac{7}{8}$  in. by 6 $\frac{3}{8}$ ; 62 leaves, some of which are much stained by water and otherwise damaged; 8 quires, signed with letters, of 10 leaves (except **o**, which has 8); 18 or 19 lines. Leaves are wanting at the beginning and end, as well as after ff. 2 (four), 8 (one) and 30 (two).

1. Service for the Night of the Resurrection of our Lord, ܡܠܟܐ ܕܝܫܘܥ, f. 1 *a*. Imperfect.

2. A collection of hymns for the Resurrection, the first of which begins, f. 56 *a* :

ܡܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ. ܡܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ.  
ܡܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ. ܡܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ.  
ܡܠܟܐ ܕܝܫܘܥ ܕܡܕܢܐ.

This volume was transcribed by a Chaldean, who was not however very strong in the orthodox faith, for a subsequent owner has erased five lines on f. 8 *b* and the whole of f. 9 *a*, besides tearing out the intermediate leaf. So thoughtless indeed was the scribe that on f. 16 *b* he left standing in a prayer the names of Diodorus (of Tarsus), Theodore (of Mopsuestia) and Nestorius. For these a reader has substituted Gregory (Nazi-anzen), Basil (of Caesarea) and John (Chrysostom), besides erasing the name of Narsai from the next prayer, although even he has







ܠܠܗܘܐ ܠܚܒ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ

That on f. 36 *a* is ascribed to Mār Isaac of Antioch,

ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ

4. Intercessory prayers to the saints, f. 42 *a*,

ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ

5. Prayers to the blessed Virgin and some other saints,  
 f. 52 *b*,

ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ

Here are given a prayer of Pope Gregory, f. 56 *b*, ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ

6. Prayers for daily use, f. 59 *b*, ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ. Im-  
 perfect.

7. Prayer for the night preceding Good Friday, f. 60 *b*,

ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ  
 ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ ܠܠܗܘܐ



ܬܠܝܬ ܕܥܡܪܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 The rest is wanting.

8. Salāms to the blessed Virgin in Syriac, f. 61 *a*. Imperfect.

9. Other salutations to the blessed Virgin, f. 69 *a*, ܡܬܢܝܬܐ, each beginning with the word ܡܬܢܝܬܐ.

10. Other salutations to the blessed Virgin, *tūbhē* or *macarismi*, f. 72 *a*, (*sic*) ܡܚܠܐ ܡܚܠܐ, each beginning with the word ܡܚܠܐ.

11. On violations of the decalogue and other sins, f. 81 *b*,  
 ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ  
 ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ  
 Imperfect. ܡܚܠܐ ܡܚܠܐ.

12. On ordination to the priesthood, f. 93 *a*. Imperfect.

13. Miracles of the blessed Virgin, f. 96 *a*,  
 ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ  
 ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ ܡܚܠܐ  
 Imperfect.

14. Hymns to the blessed Virgin in Syriac, f. 109 *a*. The first begins,

ܡܠܟܐ ܕܝܗܘܕܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 Imperfect.

The scribe mentions his name, George, on f. 42 *a*, in the subscription,

ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

At the end of this volume are bound two leaves from another prayerbook, containing prayers for the sick, f. 114, and part of a prayer to which magical power is ascribed, f. 115,

ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

### Add. 1991

Paper, about 11 $\frac{3}{4}$  in. by 8 $\frac{1}{8}$ ; 151 leaves, the first and last of which are blank; 15 quires, signed with letters, mostly of 10 leaves (9 has only eight, 10 fourteen); a leaf is wanting after f. 42; 26 or 27 lines. Written in a fine, regular, Nestorian *sertā*, and dated A. Gr. 2041 = A.D. 1729.

The book commonly called 'the *Khāmīs*,' containing hymns by Khāmīs bar Kārdāhē\* and other writers. See Badger, *The Nestorians*, ii. 24.

1. By Mār Gabriel (Kāmšā), metropolitan of Mosul, composed when he was a monk in the convent of Mār Sabhr-īshō' at Bēth-Kōkā†. Beginning, f. 2 *b* :

\* See B.O. iii. 1. 566, no. LV.

† See B.O. iii. 1. 566, no. LIV.



ܬܚܝܬܐ ܕܝܕܝܬܐ ܕܝܕܝܬܐ ܕܝܕܝܬܐ ܕܝܕܝܬܐ  
 ܡܝܬܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ

This poem abounds in difficult words, chiefly Greek, which are glossed between the lines or on the margins. For example, in the first stanza, ܕܡܝܬܝܬܐ is explained by ܕܡܝܬܝܬܐ, ܕܡܝܬܝܬܐ by ܕܡܝܬܝܬܐ, ܕܡܝܬܝܬܐ by ܕܡܝܬܝܬܐ, and ܕܡܝܬܝܬܐ by ܕܡܝܬܝܬܐ\*. That portion of it which relates to the famous ascetics of the Church, from S. Antony to Mār Eugenius, begins on f. 11 *b*. The history of Mār Sabhr-īshō' commences on f. 17 *a*. Subscription, f. 25 *a*:

ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ

\* The glosses on ܕܡܝܬܝܬܐ and ܕܡܝܬܝܬܐ have been accidentally omitted. The red lines seem to be musical notes of some sort. One often finds three just before the close of a stanza; e.g., f. 2 *b*:  
 ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ ܕܡܝܬܝܬܐ.

## 2. Hymns on prayer and repentance, by Khāmīs,

חֲסִידֵי דְּבִתְּיָא יֵיזְבֵּי - דְּבָדְוּהֵי וּדְּבָדְוּהֵי אֲנִי.

a. Beginning, f. 25 a :

דְּבָדְוּהֵי אֲנִי \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*

Alphabetical, with double ח.

b. Beginning, f. 30 b :

חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*

Alphabetical, with four א.

c. Beginning, f. 34 b :

חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*

d. Beginning, f. 38 a :

חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*  
 חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \* חֲסִידֵי דְּבִתְּיָא \*





דְּמַמְּשִׁי שְׂדֵימָה בְּמִנְהַלְהָלִי . דְּמַמְּשִׁי בְּמִנְהַלְהָלִי \* דְּמַמְּשִׁי  
 \* מִן הַחֵדָּה

a. Beginning, f. 45 b :

דְּמַמְּשִׁי לְמַמְּשִׁי מִן הַחֵדָּה . דְּמַמְּשִׁי מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 דְּמַמְּשִׁי לְמַמְּשִׁי מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 \* מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .

Alphabetical.

b. Beginning, f. 47 a :

דְּמַמְּשִׁי מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 \* מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .

Alphabetical.

c. Beginning, f. 48 a :

דְּמַמְּשִׁי מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 דְּמַמְּשִׁי מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .  
 מִן הַחֵדָּה מִן הַחֵדָּה . מִן הַחֵדָּה מִן הַחֵדָּה .



օտօտօտ Լճճճ Գճճ . օնօ ԾԾԾ ԾԾԾճ ԼԼԼօօօ ԽԽԽ .  
 օնօնօնօ ԾԾԾ ԾԽԽԽ . օնօ ԾԾԾօօօ ԾԾԾ ԽԽԽԽ .  
 օԼԼԼօտ ԾԾԾօօօ Գճճ . ԾԽԽԽ Լօ օնօօօօօօ ♦ օ 2  
 ԾԽԽԽ ԾԽԽԽ . օ

Alphabetical; each line of each stanza begins and ends with the same letter, e.g.

Լ ԼԼԼԼ ԾԾԾԾ ԾԾ Գճճ . ԼԼԼԼԾ ԾԾ ԾԾօօ  
 ԽԽԽ . ԼԾԾԾ Ծ ԽԽԽԽ ԾԽԽ . ԼԼԼ Ծ ԽԽԽ ԾԾ  
 ♦ ԼԽԽ

d. Beginning, f. 49 a:

Լճճօօօ օնօօօ ԼօօօԾԾԾ . ԾԽԽԽԾ Ծօօ Ծ ԾԽԽԽԽ .  
 Ծ ԽԽԽ ԾԾ ԾԽԽԽԽ . ԾԽԽԽ ԼԼԼ ԾԽԽԾ ԾԽԽ ♦ Ծ  
 ԾԽԽ ♦ ԽԽԽԽ ԽԽԽ . օ ԽԽԽ ԾԽԽԽԽ ԾԽԽ . ԽԽԽ  
 Լօօօօ ԾԾԾԾ Ծ ԾԾԾԾ . օնօնօնօնօ ԾԽԽԽԽ ԾԽԽԽ  
 ԼԽԽԽ ԽԽԽԽ . օԽԽԽԾ ԾԾԾ ԾԾԾԾԾ . օ ԽԽԽԽ  
 Ծ ԽԽԽԽԾԾ ♦ օ ԽԽԽ ԽԽԽԽ ԾԽԽԽ . օ

Alphabetical.

e. Beginning, f. 50 b:

Լճճօօօ ԾԾԾ ԾԽԽԽԽ . ԾԽԽԽ . օ ԾԽԽԽԽԽ . ԾԽԽ  
 ԽԽԽԽ ԾԾԾԾ . ԾԽԽԽԽԽԽ ԽԽԽ ԽԽԽ . ԾԽԽԽԽ  
 ԽԽԽԽ . ԽԽԽ ԾԽԽԽԽ ԾԾԾԾ . օԽԽԽ ԾԽԽԽԽ . ԽԽԽ

חָסֵד מְלִיכָה. אֵל שֶׁל מַלְאָכִים. מִן דָּבָר. דְּבָרִים זְדֻמָּה. ✽  
 2 זֵקֶן לְחַבְדָּה זִכְרָה. 50.

Alphabetical.

f. On himself, beginning, f. 51 b :

נִסְתָּהַר בְּכֵסֶף זֵקֶן דָּבָר זֶה מִלְּפָנֶיךָ מֶלֶךְ. כִּי כֵסֶף.  
 נִמְחַד בְּזָהָב. לֵב דָּבָר קָדֵשׁ לֵב מַחְבֵּדָה. 50 זֶה שֶׁנֶּחֱזֵק  
 מִסִּבָּתָה. 50 פִּלְפִּלָּה לְהַחֲמִיץ בְּחֵסֶד. 50 זֶה הַדָּבָר  
 בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד.  
 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר  
 בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד.

Alphabetical.

g. Beginning, f. 52 b :

כִּי כֵסֶף. אֵל שֶׁל מַלְאָכִים. 50 זֶה הַדָּבָר בְּחֵסֶד. 50  
 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר  
 בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד.  
 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר  
 בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד.

Alphabetical.

h. Beginning, f. 53 b :

כִּי כֵסֶף. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד.  
 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר  
 בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד. 50 זֶה הַדָּבָר בְּחֵסֶד.



كَبَحَمَس. مَدَّيْ مَ يَحْتَج مَحَلَمَس ♦ 2 1 مَسَّ مَحَمَدَمَ  
دَل يَحْدَج. 50.

Alphabetical.

i. Beginning, f. 55 a :

دَس دَس. دَحَمَمَ لَحَمَمَ مَحَمَدَمَ 1 مَس. 1 مَس  
مَحَمَدَمَ مَحَمَدَمَ. مَحَمَدَمَ دَحَمَدَمَ دَحَمَدَمَ. دَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ مَحَمَدَمَ. دَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ. دَحَمَدَمَ مَحَمَدَمَ  
لَحَمَدَمَ 1 مَحَمَدَمَ. 1 مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ. 1 مَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ ♦ 2 1 مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ. 50.

Alphabetical.

j. Beginning, f. 56 a :

دَس مَحَمَدَمَ مَحَمَدَمَ ♦ 1 مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ. مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ. مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ. مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ ♦ 2 1 مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ  
مَحَمَدَمَ. 50.

Alphabetical. Each line of a stanza ends with the same letter as was at the beginning, but it is followed by the rime مَحَمَدَمَ or مَحَمَدَمَ; thus :

دَس مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ مَحَمَدَمَ

ܡܢ ܬܠܬ ܐܢܝܢ ܕܝܗܘܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ❖ ܕܡܪܝܢ

k. Beginning, f. 57 a:

ܡܢ ܬܠܬ ܐܢܝܢ ܕܝܗܘܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ❖ ܕܡܪܝܢ

Subscription, f. 58 b:

ܬܠܬ ܐܢܝܢ ܕܝܗܘܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

4. By George Wardā or, as others say, by Ḥakkīm of Bēth Kāshā, beginning, f. 58 b:

ܡܢ ܬܠܬ ܐܢܝܢ ܕܝܗܘܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ❖ ܕܡܪܝܢ

See Add. 1982, f. 94 b.

5. By the priest Šēlībā bar David (al-Mansūrī), beginning, f. 63 b:

ܡܢ ܬܠܬ ܐܢܝܢ ܕܝܗܘܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ



עֲלֵיכֶם בְּזֶה הַיּוֹם מִן הַשָּׁמַיִם וְהַיָּדֵיכֶם  
 בְּיָדֵיכֶם וְהַיָּדֵיכֶם בְּיָדֵיכֶם וְהַיָּדֵיכֶם  
 עֲלֵיכֶם מִן הַשָּׁמַיִם וְהַיָּדֵיכֶם בְּיָדֵיכֶם  
 וְהַיָּדֵיכֶם בְּיָדֵיכֶם וְהַיָּדֵיכֶם בְּיָדֵיכֶם

The refrain is וְהַיָּדֵיכֶם. The order is alphabetical, א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת. Thus far each line in a stanza ends with the letter which begins the next stanza; e.g.,

וְהַיָּדֵיכֶם בְּיָדֵיכֶם וְהַיָּדֵיכֶם בְּיָדֵיכֶם  
 וְהַיָּדֵיכֶם בְּיָדֵיכֶם וְהַיָּדֵיכֶם בְּיָדֵיכֶם  
 וְהַיָּדֵיכֶם בְּיָדֵיכֶם וְהַיָּדֵיכֶם בְּיָדֵיכֶם  
 וְהַיָּדֵיכֶם בְּיָדֵיכֶם וְהַיָּדֵיכֶם בְּיָדֵיכֶם

Then follows, f. 65 b, a simple alphabet, with the same refrain. The poem closes with the acrostich עֲלֵיכֶם.

6. By the priest Israel\*, beginning, f. 67 a :

עֲלֵיכֶם בְּזֶה הַיּוֹם מִן הַשָּׁמַיִם וְהַיָּדֵיכֶם  
 עֲלֵיכֶם בְּזֶה הַיּוֹם מִן הַשָּׁמַיִם וְהַיָּדֵיכֶם

\* Israel, bishop of Kashkar? B.O. iii. 1. 512.

ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ

In the first part each stanza begins with the words ܕܥܬܐ ܕܥܬܐ,  
 and the alphabetical order is ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ  
 ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ  
 ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ ܕ ܥ ܬ ܐ

Thus far, f. 69 b, each line in a stanza ends with the letter  
 which begins the next stanza ; e. g.,

ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ

In the second part, f. 69 b, each stanza begins with ܕܥܬܐ  
 ܕܥܬܐ. The order is alphabetical, but each line ends with the  
 same letter that begins the stanza ; e.g.,

ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ  
 ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ

Then follows a third alphabet, f. 70 b, at the foot, in which





## 8. Hymns of Khāmīs for the Dominical Festivals.

*a.* The Annunciation, ܕܝܢܐ ܕܝܚܝܐ.*a.* Beginning, f. 76 *a*:

ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

*β.* Beginning, f. 77 *b*:

ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

*b.* The Nativity, beginning, f. 78 *b*:

ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܢܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

Alphabetical; from ܕ to ܝ the stanzas are single, from ܡ to ܢ double. Three stanzas, viz. ܡ ܢ and ܢ, are taken from a hymn of Mār Gabriel.



c. The Passover of our Lord, beginning, f. 87 a :

ܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

d. The Resurrection, beginning, f. 88 b :

ܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

e. The Ascension, beginning, f. 90 a :

ܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

Alphabetical.

f. The Invention of the Cross, f. 91 a :

ܩܕܝܫܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

ܩܠܝܕܝܢ ܕܐܝܬܝܢ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

9. Hymns of Khāmīs and others for Saints and Martyrs.

a. For Īshō‘-sabhran, beginning, f. 95 a :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

Alphabetical. Each stanza begins with the lines ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ; and every line in each  
 stanza ends with its proper letter, e.g.,

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

b. For S. Stephen, beginning, f. 99 a :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
 ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ



ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Alphabetical. Each stanza begins with ܕܡܪܝܢ ܕܡܪܝܢ, and the rime is as in the preceding hymn, e.g.,

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

c. For S. George, by Īshō'-yabh bar Mukaddim, metropolitan of Arbēl\*, beginning, f. 102 a :

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Its arrangement is like that of the previous hymns, e.g.,

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

\* See B.O. iii. 1. 540.

*d.* By Isaac, or Askō, Shēbhadrhāyā, composed in the year 1751 = A.D. 1440, f. 106 *a* :

*a.* A prayer, beginning, f. 106 *a* :

See above p. 271 in the description of Add. 1983, f. 71 *a*.

[illegible]

Alphabetical, the order being א ב ג ד ה ו ז ח ט י etc., with three כ and two ל מ נ ס ע פ צ. On f. 109 *a* a second alphabet begins, א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת פ ך ם ן ף ץ.









ܐܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

The colophon, f. 140 b, states that this manuscript was finished on the 18th of the first Kānūn, A.Gr. 2041 = A.D. 1729, when Elias was Catholic Patriarch of the East, in the village of Alkōsh, by the priest Joseph, son of George, son of Israel, son of Hormizd, of Alkōsh. It was written at the expense of the deacon Joseph, son of Māraugē, for the church of the Virgin Mary in the village of Dirgēnī\*.

ܐܬܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
 ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

\* See Badger, *The Nestorians*, i. 393.





דָּבָרִים \* שֶׁ מֵהַמֶּלֶךְ הַגָּדוֹל הַקָּדוֹשׁ. יִשְׂרָאֵל דָּלִים  
 אֵלֶּיךָ. כִּי הָיָה דָּבָר יָחִיד \* שֶׁ מֵהַמֶּלֶךְ הַגָּדוֹל הַקָּדוֹשׁ  
 מִתְּלָאֵהוּ. שֶׁבְּ. אֶלְמַע הַמֶּלֶךְ הַגָּדוֹל הַקָּדוֹשׁ. אֶלְמַע הַגָּדוֹל  
 מִתְּלָאֵהוּ \* שֶׁ מֵהַמֶּלֶךְ הַגָּדוֹל הַקָּדוֹשׁ לְחַמֵּד מִתְּלָאֵהוּ. אֶלְמַע  
 חֲתִיב מִמֶּנּוּ הַגָּדוֹל הַקָּדוֹשׁ \* שֶׁ מֵהַמֶּלֶךְ הַגָּדוֹל הַקָּדוֹשׁ  
 דִּמְיוֹ הַגָּדוֹל הַקָּדוֹשׁ. דִּמְיוֹ הַגָּדוֹל הַקָּדוֹשׁ. דִּמְיוֹ  
 שֶׁבְּ מִתְּלָאֵהוּ \*

The sequence of beginnings is א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 ו א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י; that of endings א ב  
 ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י.

The poem concludes with the acrostich א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י, f. 143 b.

b. By the writer of these extra pieces, Abraham Dirgē-  
 nāyā, beginning, f. 144 a :

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת י

Alphabetical.

## Add. 1992

Paper, about 8 $\frac{3}{8}$  in. by 6; 115 leaves, stained by water; 12 quires, of 10 leaves, except the first and last, which have 7 and 8 leaves respectively; 18 lines in a page. Written in a good, regular, Nestorian *serṭā* of the xviith cent.—watermark,



The volume contains

Selections from the discourses of Mār Ephraim, compiled and arranged by Mār Yaḫḫīrā, to be read on the three days of the Prayer of Nineveh, the Monday, Tuesday and Wednesday, f. 1 *b* :

ܠܠܝܠܬܐ ܕܝܠܕܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

1. Monday, ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ, f. 1 *b*. The first session: ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ, f. 1 *b*; the second session, ܡܪܝܢ ܕܡܪܝܢ, f. 24 *a*.

2. Tuesday, ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ, f. 38 *b*. The first session, f. 38 *b*; the second session, f. 58 *b*.

3. Wednesday, ܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ, f. 80 *a*.





## Add. 1993

Paper, about 5 in. by  $3\frac{1}{4}$ ; 116 leaves, many of which are stained by water and some mutilated, especially ff. 1—4, 17, 37—39, 41, 87, 88, and 116; quires, signed with letters, of 10 leaves, except **ⲟ**, which has 12; leaves are wanting at the beginning and end, as well as after ff. 9 and 109; 17 to 21 lines in a page. Written in a small Jacobite serṭā of the xiii<sup>th</sup> cent.; ff. 1—9 are a somewhat later addition.

The hymns, **ⲙⲕⲧⲏⲥⲁ**, of Severus, patriarch of Antioch, John bar Aphthonia (**ⲙⲕⲧⲏⲥⲁ**, his mother's name), abbot of Ken-neshrē, John Psaltēs or Calligraphus, abbot of the same convent, and other writers; translated from Greek into Syriac by the abbot Paul (of Ken-neshrē?), whilst residing in Cyprus, whither he had fled to escape the Persian invasion (early in the vii<sup>th</sup> cent.). See Wright's *Catal.*, p. 336. In this manuscript they are arranged as in Brit. Mus. Add. 14,713 (Wright's *Catal.*, p. 351). It is imperfect, a leaf having been lost at the beginning (before f. 10), two after f. 109, and many at the end. The hymns are numbered from 1 to 268 (f. 114 *a*). Each hymn is marked with its own letter or letters and another letter to indicate the tone (*ḡthos*), e.g. f. 61 *a*, **ⲙⲕⲧⲏⲥⲁ**; f. 82 *a*, **ⲙⲕⲧⲏⲥⲁ**.

**ⲙ**

**ⲟ**

1. The Nativity of our Lord; imperfect at the beginning, f. 10 *a*.

2. The Epiphany, f. 17 *b*.

3. The Presentation, f. 22 *a*.

4. Lent, f. 23 *a*.

5. The miracles of our Lord, f. 27 *a*,

**ⲙⲕⲧⲏⲥⲁ ⲙⲕⲧⲏⲥⲁ ⲙⲕⲧⲏⲥⲁ**

6. Palm Sunday, f. 36 *a*.

7. Passion week, the Washing of Feet, and the Consecration of the Chrism, f. 39 *b*.



8. The holy Cross, f. 40 *b*.
  9. The Resurrection, arranged by the eight tones, f. 47 *a*.
  10. The Ascension, f. 55 *b*.
  11. Pentecost, f. 57 *a*.
- Subscription, f. 59 *b*,

ⲙⲁⲕⲁⲣⲓ ⲛⲁⲩⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ.

12. Common hymns for the blessed Virgin, the Doctors and Martyrs, and the Dead, and hymns of repentance, arranged according to the eight tones, f. 60 *a*,

ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ  
ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ.

First tone, f. 59 *b*; fifth, f. 65 *a*; second, f. 73 *b*; sixth, f. 81 *a*; third, f. 90 *a*; seventh, f. 94 *a*; fourth, f. 102 *a*; eighth, f. 108 *b*.

13. Intercessory hymns to the blessed Virgin, the Martyrs and the Dead, hymns of repentance, etc., f. 114 *b*,

ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ  
ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ.

They were arranged according to the eight tones, but only part of the first tone remains.

The name of the scribe was Xenaias, as appears from the words in the subscription to no. 12, f. 114 *b*,

ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ.

The names of the priest Mārabhā and the deacon Thomas are recorded in a rude scrawl of late date on f. 89 *b*,

ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ ⲙⲁⲕⲁⲣⲓⲁⲥ.

Prefixed to this manuscript is a fragment of nine leaves, containing the following hymns.

- a.* The Consecration of the Church, ܐܠܗܐ ܕܡܕܢܚܐ, f. 1 *a*; imperfect at the beginning.
- b.* The Annunciation of Zacharias ܐܠܗܐ ܕܡܕܢܚܐ, f. 1 *b*.
- c.* The Annunciation of the blessed Virgin, ܐܠܗܐ ܕܡܕܢܚܐ, f. 2 *b*.
- d.* The Visit of Mary to Elisabeth, ܐܠܗܐ ܕܡܕܢܚܐ, f. 3 *b*.
- e.* The Nativity of S. John the Baptist, ܐܠܗܐ ܕܡܕܢܚܐ, f. 4 *a*.
- f.* The Transfiguration, ܐܠܗܐ ܕܡܕܢܚܐ, f. 5 *a*.
- g.* ܐܠܗܐ ܕܡܕܢܚܐ ܐܠܗܐ ܕܡܕܢܚܐ, f. 6 *b*.
- h.* ܐܠܗܐ ܕܡܕܢܚܐ ܐܠܗܐ ܕܡܕܢܚܐ, f. 7 *b*. Imperfect, a leaf being wanting after f. 7.
- i.* On the death of the Virgin Mary ܐܠܗܐ ܕܡܕܢܚܐ, f. 9 *a*.
- j.* On Bar-šaumā, ܐܠܗܐ ܕܡܕܢܚܐ, f. 9 *b*. Imperfect.

### Add. 1994

Paper, about 12½ in. by 8; 291 leaves, of which the first and the last two are blank; quires of ten leaves, signed with letters, except ܐ, which has nine, ܕ and ܕܐ, which have each eight, and ܕܐ, which has only six; 28 lines in each page. This volume is written in a large, regular, Nestorian serṭā, and dated A.Gr. 2012 = A.D. 1701 (watermark of paper three crescents, f. 290). It contains

#### I.

The Hexaëmeron of Rabban ‘Ammānū’ēl or Emmanuel, one of the expositors in the school of the Dairā ‘Ellāita or



convent of Mār Gabriel and Mār Abraham at Moṣul (see *B. O.* iii. 1, p. 277), f. 1 *b* :

ܕܐܢܝܢ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

The work should consist of 28 metrical homilies, partly in seven-syllable, partly in twelve-syllable metre; but in this, as well as in other copies, the second homily is wanting.

1. On S. John's Gospel, ch. i. 1 and 14, f. 1 *b* :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

Seven-syllable metre; stanzas of four lines.

2. Wanting, f. 7 *b* :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

3. On the creation of the Angels and of Light on the first day of the week, f. 7 *b* :

ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ  
ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ ܕܝܚܝܐ

Twelve-syllable metre; stanzas of two lines.

4. On the creation of the Firmament, which took place on the second day, f. 22 b :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

5. On the third day and on the arrangement of the Seas, f. 29 b :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Twelve-syllable metre ; stanzas of two lines.

6. On the third day and on the growth of the seeds and trees, f. 38 b :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

7. On the creation of Paradise on the third day, f. 44 b :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ



דְּבִרְתָּהּ אֶשְׁמַח. כִּשְׁמֵחַ עֲבָדֶיךָ דְּבִרְתָּהּ. לִי לְמַחֲשָׁהּ  
 ❖ אֶשְׁמַח

Seven-syllable metre ; stanzas of four lines.

8. On the Luminaries and the fourth day, f. 53 *a* :

מִמֶּנֶם דְּבִרְתָּהּ. דְּבִרְתָּהּ אֶשְׁמַח. ❖ אֶשְׁמַח  
 אֶשְׁמַח דְּבִרְתָּהּ. ❖ אֶשְׁמַח דְּבִרְתָּהּ. אֶשְׁמַח  
 אֶשְׁמַח דְּבִרְתָּהּ. אֶשְׁמַח דְּבִרְתָּהּ.

Twelve-syllable metre ; stanzas of two lines.

9. On the marine animals and all the water reptiles, and on the birds, and the fifth day, f. 68 *b* :

מִמֶּנֶם דְּבִרְתָּהּ. דְּבִרְתָּהּ אֶשְׁמַח. ❖ אֶשְׁמַח  
 אֶשְׁמַח דְּבִרְתָּהּ. ❖ אֶשְׁמַח דְּבִרְתָּהּ. אֶשְׁמַח  
 אֶשְׁמַח דְּבִרְתָּהּ. אֶשְׁמַח דְּבִרְתָּהּ.

Twelve-syllable metre ; stanzas of two lines.

10. On the creation of the Animals and the sixth day, f. 79 *a* :

מִמֶּנֶם דְּבִרְתָּהּ. דְּבִרְתָּהּ אֶשְׁמַח. ❖ אֶשְׁמַח  
 אֶשְׁמַח דְּבִרְתָּהּ. ❖ אֶשְׁמַח דְּבִרְתָּהּ. אֶשְׁמַח  
 אֶשְׁמַח דְּבִרְתָּהּ. אֶשְׁמַח דְּבִרְתָּהּ.

Seven-syllable metre ; stanzas of four lines.

11. On the creation of Man and the sixth day, f. 89 *a* :

ማላከኝ ልሳኔ    ❖    ማሳኔ ልሳኔ ልሳኔ    ልሳኔ ልሳኔ ልሳኔ  
 ማሳኔ ልሳኔ ማሳኔ ልሳኔ ልሳኔ    ❖    ማሳኔ ልሳኔ ማሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ

Twelve-syllable metre ; stanzas of two lines.

12. On Adam and the creation of Eve from him, f. 101 *b* :

❖ ማሳኔ ልሳኔ ማሳኔ ልሳኔ ልሳኔ    ❖    ማሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ    ❖    ማሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ

Seven-syllable metre ; stanzas of four lines.

13. On the Command given to Adam and his transgression thereof, f. 111 *a* :

ማሳኔ ልሳኔ ልሳኔ    ❖    ማሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ    ❖    ማሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ  
 ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ

Twelve-syllable metre ; stanzas of two lines.

14. On the Sentence of Adam and Eve and the Serpent, f. 123 *b* :

ልሳኔ    ❖    ማሳኔ ልሳኔ ልሳኔ ልሳኔ    (sic) ልሳኔ ልሳኔ ልሳኔ ልሳኔ ልሳኔ



ܠܗ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Seven-syllable metre ; stanzas of four lines.

15. On the Saturday and on the Mysteries and Types which our Lord showed forth, f. 134 *a* :

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Twelve-syllable metre ; stanzas of two lines.

16. On the Mysteries and Types that were showed forth during the seven days of creation, and on the Resurrection, f. 142 *b* :

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

Seven-syllable metre ; stanzas of four lines.

17. Showing how man's Freewill went astray until the Messiah was revealed, f. 149 *b* :

ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ  
 ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ ܕܢܝܢ

דְּהַרְשֵׁי שְׁמֵי אֱלֹהִים וְדְּהַרְשֵׁי שְׁמֵי אֱלֹהִים : כִּי כִּי כִּי כִּי  
דְּהַרְשֵׁי.

Twelve-syllable metre ; stanzas of two lines.

18. On the searching of the seers, and on the Coming of the Messiah for the consolation and expectation of all the nations, f. 156 b :

מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ.

Seven-syllable metre ; stanzas of four lines.

19. On the Vision that Moses saw on Mount Sinai, when the Lord said to Moses, No man can see Me and live, f. 164 b :

מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ \* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ  
מִיָּדְךָ.

Twelve-syllable metre ; stanzas of two lines. Marginal note,

\* מִיָּדְךָ מִיָּדְךָ מִיָּדְךָ.

20. On the Revelation of the Messiah, and the Satisfaction for our sins, and our being freed from sin by His adorable Dispensation, f. 174 b :



ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

21. On the Signs and Wonders and life-giving Words of our Lord and our God the Messiah, for the verification of the doctrine of the perfect life which by His Coming was given to the human race, f. 189 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Twelve-syllable metre ; stanzas of two lines.

22. Continuation of the same subject, f. 198 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Twelve-syllable metre ; stanzas of two lines.

23. Continuation, f. 209 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

24. On the life-giving Words of our Lord, and that there is no Salvation save in Him, f. 219 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

25. Showing that the Religion of Christ is true and adapted to the Church, f. 230 *a* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seven-syllable metre ; stanzas of four lines.

26. On the Resurrection of the Body, from Nature and Scripture, f. 240 *b* :



מַלְאָכִים בְּמִשְׁכָּנֵי הָאֵלֹהִים \* כִּי מִלְּפָנֶיךָ יְיָ מֶלֶךְ הַמַּלְאָכִים  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \* (sic) מִלְּפָנֶיךָ יְיָ מֶלֶךְ הַמַּלְאָכִים  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \* דְּרֹשׁוּ וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*

Seven-syllable metre; stanzas of four lines.

27. On the Soul and its nature, f. 249 b:

בְּמִשְׁכָּנֵי הָאֵלֹהִים \* כִּי מִלְּפָנֶיךָ יְיָ מֶלֶךְ הַמַּלְאָכִים  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \* דְּרֹשׁוּ וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*

Twelve-syllable metre; stanzas of two lines.

28. On the Future Life and the Recompense, f. 259 b:

מַלְאָכִים בְּמִשְׁכָּנֵי הָאֵלֹהִים \* כִּי מִלְּפָנֶיךָ יְיָ מֶלֶךְ הַמַּלְאָכִים  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \* דְּרֹשׁוּ וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*

Twelve-syllable metre; stanzas of two lines.

Subscription, f. 268 b:

אֵלֶּה הַמִּשְׁכָּנִים \* דְּרֹשׁוּ וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*

## II.

Discourse of Emmanuel, expounding the mystery of Baptism,  
f. 269 a:

מַלְאָכִים בְּמִשְׁכָּנֵי הָאֵלֹהִים \* כִּי מִלְּפָנֶיךָ יְיָ מֶלֶךְ הַמַּלְאָכִים  
 וְיִשְׂרָאֵל בְּיָמֶיךָ הָאֵלֶּה \*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ هُوَ الَّذِي يُنَزِّلُ الْمَطَرَ إِنَّ فِي ذَلِكَ لَعِلَّةً لِّقَوْمٍ يَعْلَمُونَ ﴿٢﴾

Seven-syllable metre ; stanzas of four lines.

The colophon, f. 274 *a*, states that this manuscript was finished on Tuesday, 22 Īlōl, A.Gr. 2012 = A.D. 1701, when Elias was Catholic Patriarch of the East, at Alḵōsh, beside the convent of Mār Hormizd. The scribe was the deacon Khaushābhā, son of the priest Daniel, son of the priest Elias, son of the priest Daniel; and he wrote it at the expense of a lady (the place for her name is left blank), the daughter of ‘Abhd-īshō’ of Alḵōsh, for her brother the priest Yōhannā.

[illegible]





[illegible]

It proceeds in stanzas of four lines. On the margin is noted  
“for the fourth Sunday in Lent,”

❖ **בְּיָמֵינוּ**   ❖ **הַ**   ❖ **בְּיָמֵינוּ**

IV. Exposition of the Nicene Creed, beginning, f. 283 *a* :

[illegible]





The *Kēthābhā dhē-Dhurrāshā* or “Book of Discipline,” a huge theological work in hepta-syllabic metre, composed in a very artificial style, by Elias bishop of Pērōz-shābhōr or al-Anbār (see *B.O.* iii. 1, p. 258 *seq.*). It is divided into three books; each book is divided into discourses (ten in all) consisting of from one to ten centuries; and each century contains a hundred stanzas of from four to forty seven-syllable verses.

1. First discourse; ten centuries; stanzas of four lines.

Second century, imperfect, commencing with stanza 33,  
f. 1 *a*:

၁၂။ နေရာတော်၌ နေထိုင်ရာ၌ နေရာတော်၌ နေထိုင်ရာ၌  
 ၁၃။ နေရာတော်၌ နေထိုင်ရာ၌ နေရာတော်၌ နေထိုင်ရာ၌

Stanzas ൧—൭ are also wanting.

[illegible]

2. ਭੋਜਨ ਅਤੇ ਪੜ੍ਹਾਈ : ਜਿਸਨੂੰ ਮੁੱਖ ਤੌਰ 'ਤੇ ਚੁਣਿਆ ਜਾਂਦਾ ਹੈ।  
 3. ਸਿੱਖਿਆ ਅਤੇ ਸਿੱਖਿਆ : ਜਿਸਨੂੰ ਮੁੱਖ ਤੌਰ 'ਤੇ ਚੁਣਿਆ ਜਾਂਦਾ ਹੈ।

၁။ အသံအလုံးစုံ - အသံအလုံးစုံ - အသံအလုံးစုံ  
၂။ အသံအလုံးစုံ - အသံအလုံးစုံ - အသံအလုံးစုံ



Sixth century, f. 13 b :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Seventh century, f. 17 b :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Eighth century, f. 21 a :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Ninth century, f. 25 a :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Tenth century, f. 28 b :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

Subscription, f. 32 b :

ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

[illegible][illegible]

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2. ייחוד אברהם : דגל גדול : אברהם אבינו ושרה אמו.  
והיה זה הדבר הראשון שיש בו חידוש : כדברי רמב"ם ז"ל  
בפ' טעמים : "אברהם אבינו היה ראשון שהתקיימה בו  
הצורה האנושית".



Fourth century, f. 55 a :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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Fifth century, f. 62 a :

2 ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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Subscription, f. 69 b :

ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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On the scribe Hōmō of Alkōsh see Hoffmann, *Opusc. Nestor.* p. iii. We have MSS. written by him at various times between 1675 and 1712.

3. Third discourse ; four centuries ; stanzas of twelve lines ; f. 69 b :

ܐܠܗܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܡܫܬܩܝܬܐ ܠܐܠܐ ܕܩܕܝܫܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ

First century, f. 70 a :

ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ

Second century, f. 81 a :

ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ

Third century, f. 92 a :

ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ  
 ܡܫܬܩܝܬܐ ܠܐܠܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ ܡܫܬܩܝܬܐ





.ḥḥḥḥḥḥḥḥ ḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ (f. 115 a) ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ

Then come the following apocryphal Psalms and other pieces:—

a. Psalm eli, of David, f. 115 a:

.ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 .ḥḥḥḥḥḥḥ

b. The Prayer of Hezekiah when surrounded by his enemies, f. 115 a:

ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 .ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ

c. The Song of the People when they obtained permission from Cyrus to return home, f. 115 b:

ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ  
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ



d. A Psalm of David, when he fought with the lion and the wolf\*, f. 116 a:

ܐܡܝܢ ܠܐܝܬܐ ܕܠܝܘܢ ܕܕܥܝܢܐ ܕܕܥܝܢܐ ܕܕܥܝܢܐ  
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ  
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 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

e. A Psalm of David, returning thanks to God after he had slain the lion and the wolf, f. 116 b:

ܐܡܝܢ ܠܐܝܬܐ ܕܠܝܘܢ ܕܕܥܝܢܐ ܕܕܥܝܢܐ ܕܕܥܝܢܐ  
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ  
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f. Explanation of hard words in the book of the Paradise, f. 116 b:

ܐܡܝܢ ܠܐܝܬܐ ܕܠܝܘܢ ܕܕܥܝܢܐ ܕܕܥܝܢܐ ܕܕܥܝܢܐ  
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ  
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

g. A Discussion between a Jacobite and a Nestorian, f. 116 b:

ܐܡܝܢ ܠܐܝܬܐ ܕܠܝܘܢ ܕܕܥܝܢܐ ܕܕܥܝܢܐ ܕܕܥܝܢܐ  
 ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

\* ܕܥܝܢܐ is an old error for ܕܥܝܢܐ, which might be written ܕܥܝܢܐ.

קִיב לִשְׁמֵי שָׁמַיִם. וְיִשְׁמְעוּן לְקוֹלֵנוּ וְיִשְׁמְעוּן לְקוֹלֵנוּ  
 מִיְּמֵינוּ וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ  
 וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
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On f. 117 b are these verses by the scribe, within an ornamental border:

כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.

## II. Book second. Three discourses, f. 117 b:

כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
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1. First discourse; three centuries; stanzas of sixteen lines.

First century, f. 117 b:

כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.  
 כִּי יִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ. וְיִשְׁמְעוּן לְקוֹלֵנוּ.











מִלְכָּה : דִּינָה לִלְבָּאִי . מִלְכָּה דִּינָה לִלְבָּאִי :  
 דִּינָה לִלְבָּאִי מִלְכָּה : דִּינָה לִלְבָּאִי :  
 מִלְכָּה . מִלְכָּה דִּינָה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :

Stanza 10 has only twenty lines, and is marked on the margin as defective, **מִלְכָּה**, f. 235 a; and similarly stanza 45, f. 243 b.

Subscription, f. 244 a :

מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :  
 מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי : מִלְכָּה לִלְבָּאִי :























[illegible]

On f. 99 *b* are added the well-known verses **مَذَىٰ جَهَنَّمَ**  
**وَالْمَذَىٰ لَهُمْ**; and the rest of the page is taken  
up with glosses in a later hand.

There is some attempt at ornament on f. 1 b.

## Add. 1997

Paper, about  $8\frac{7}{8}$  in. by  $6\frac{3}{8}$ ; the quires, unsigned, are mostly of 10 leaves, though some have 8, and the last only 4; a leaf is wanting after f. 39 (but apparently not after f. 8). The writing is sometimes in double columns, at others not; the number of lines varies from 18 to 22. This volume is written in an inelegant Jacobite *serṭā*, and dated A. Gr. 2035 = A.D. 1724 (one of the watermarks is the three crescents). Foll. 24—28 are a supply of recent date. It contains—

The *Kēthābhā dhē-Sīmāthā*, or 'Book of Treasures,' of Jacob (or Severus) bar 'Isā (or Shakkō) bar Mark, of Barṭellā, bishop of Ādhurbāigān and of the convent of Mār Matthew at Moṣul (see *B.O.* ii. 237 *seq.*), f. 2 b :

۱۸۷۱ بهمنماه ۱۲۵۰ بمطابق سنه ۱۲۵۰ در ماه ۱۲۵۰  
در روز ۱۲۵۰ در وقت ۱۲۵۰ در ۱۲۵۰



ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.

It has been analysed by Assemani, *B.O.* ii. 238—240.

Part 1, Of the three-one God, f. 2 *b* :

ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.

Part 2, Of the Incarnation of the Word, f. 15 *b* :

ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.

Part 3, Of Divine Providence, f. 72 *b* :

ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.  
ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.

Subscription, giving the date of composition, A. Gr. 1542  
= A.D. 1231, f. 94 *b* :

ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ. ܕܥܝܢ ܩܕܝܫܐ.





ܐܘܬܝܬܝܢ ܕܠܐ ܐܢܝ. ܐܬܠܐ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.

On f. 154 *b* an owner, the priest Stephen, has recorded his name in Arabic :

ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.  
 ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ. ܐܘܬܝܬܝܢ ܕܝܥܠܐ.

### Add. 1998

Paper, about 7 $\frac{1}{4}$  in. by 5 $\frac{3}{8}$ ; 220 leaves, of which f. 45 is much torn, and f. 185 blank; the quires, signed with letters, were originally 24 in number, mostly of 10 leaves, but some have only 8; the last is now wanting, and there is a lacuna after f. 7; 16 to 18 lines in a page. The writing is a neat, regular, Nestorian *serṭā* of the xvth cent. The volume contains

A poem on the Divine Government of the World, from the

Title, f. 1 *b*:

חַסְדֵּיךָ בְּכֵן מִדְּבַרְךָ דְּבַר  
 דְּחַיִּיךָ לְבָרְךָ בְּשֵׁן מִדְּבַרְךָ בְּשֵׁן  
 מִסְבֵּחַ שְׁמֵךָ בְּשֵׁן מִדְּבַרְךָ בְּשֵׁן  
 בְּכֵן מִדְּבַרְךָ בְּשֵׁן מִדְּבַרְךָ בְּשֵׁן

1st Sedrā, f. 1 *b*, of the Holy Trinity,

ಹದಿನೈದು ವರ್ಷಗಳಿಂದ ಈಗಿನವರೆಗೆ.

beginning:

מִתְּסִיף לְדַמּוֹס' בְּהַגְוֹת. דְּבִהַגְוֹת מִתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג'.  
 וּדְבִהַגְוֹת מִתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג'.  
 אֶתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג'.  
 וּדְבִהַגְוֹת מִתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג'.  
 אֶתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג' אֶתְּסִיף דְּמִסְמִיג'.





סִבְיָה בִּשְׁתֵּי שָׁנִים בְּחַיָּהּ וּבְחַיָּהּ  
 בְּחַיָּהּ בְּחַיָּהּ בְּחַיָּהּ .

[illegible][illegible][illegible]



7th Sedrā, f. 19 *a*, of the Creation of Eve, and of their Transgression and Expulsion from Paradise,

ⲥⲉⲃⲣⲁ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

beginning :

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

8th Sedrā, f. 40 *a*, of the ten Generations and the Flood and the Building of the Tower,

ⲥⲉⲃⲣⲁ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

beginning :

ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ  
ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

The first verse begins with ⲛ; then follows an alphabet of triplets from ⲛ to ⲛ, ending with four ⲛ; then a second alphabet in couplets.

9th Sedrā, f. 54 *a*, introduction to the Messianic Dispensation,

ⲥⲉⲃⲣⲁ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

[illegible]

10th Sedrā, f. 55 *a*, of the Annunciation of the blessed Virgin,

שְׁבַח לַיהוָה אֱלֹהֵינוּ מְעַלְמֵי הַמֵּוֹלָדִים. מְבָרֵךְ אֶת הַיָּלֵדִים וְאֶת הַיּוֹלֵדִים.

[illegible]

The first verse begins with ♪; then follow one verse with ♫, two with ♪; one with ♫, two with ♪; one with ♫, two with ♪; and so on as far as ♫, after which come one ♫, two ♪, two ♫ and three ♪.

**סגידה בחרב אל הילול המזבח בסביבה.**

مع ۞ مع ديه مع، و مع ماله دس ليد مع حن.  
 مع يامليه مع مع مع حن. ۞



Two verses with ܥ; then two with ܐ, two with ܢ; two with ܘ, two with ܛ, and so on as far as ܠ, ܡ; ending with two ܕ and one ܥ.

12th Sedrā, f. 59 *b*, of the Nativity of our Lord and the Coming of the Shepherds,

ܫܒܕܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ.

beginning:

ܥ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

13th Sedrā, f. 78 *a*, of the Epiphany,

ܫܒܕܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

beginning:

ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

Single lines in the order ܕ, ܠ, ܢ, ܥ, ܡ, ܐ, ܥ, ܕ, ܥ,  
ܫ, ܐ, ܐ, etc.; followed by anacrostichs on ff. 79 *b*, 80 *a*, 91 *b*,  
92 *a*.

14th Sedrā, f. 92 *a*, of holy Baptism,

ܫܒܕܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ.

[illegible]

15th Sedrā, f. 94 *b*, of our Lord's Fast and His Contest with Satan,

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

၁၂။ နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ်  
 ၁၃။ နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ် နေ့စဉ်

Single verses from 𐤀 to 𐤁; then a complex arrangement,  
𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿  
𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿  
𐤁 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿  
and three 𐤁.

16th Sedrā, f. 101 *b*, of the Choosing of the Apostles and the  
Miracles of our Lord during His three years' Ministry,

[illegible]



هَذَا لِحَدَّثَنَا عَنْ أَبِي جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ . هَبْنِي حَقًّا وَلَا أَقْصَا  
وَأَنْتَ مَتَّعْنَا بِحَسَنَاتِكَ (sic) لَكَ يَحْيَى . وَ

17th Sedrā, f. 103 *a*, against Heretics,

beginning :

၁။ မိမိတို့သည် နတ်တို့၏ နိမိတ်တို့ကို မြင်၍  
 နတ်တို့၏ နိမိတ်တို့ကို မြင်၍  
 နတ်တို့၏ နိမိတ်တို့ကို မြင်၍  
 နတ်တို့၏ နိမိတ်တို့ကို မြင်၍

18th Sedrā, f. 105 *b*, of our Lord's Entry into Jerusalem,

[illegible][illegible]

Single verses from ا to ا; then an alphabet in triplets as far as ا; then five ا ه ا ذ ا and six ا.

19th Sedrā, f. 110 *b*, of the Passover and the Eucharist,

هَجَذًا دَفَّ يَدُكَ فَهَلْ لَكَ دَوْنُ هَجْزٍ.

beginning :

ⲁ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ  
ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ

Single verses from ⲁ to ⲛ; then couplets from ⲛ to ⲛ  
(with the exception of one ⲛ, three ⲛ and one ⲛ).

20th Sedrā, f. 114 *b*, of the Passion of our Lord,

ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ

beginning :

ⲛ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ  
ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ

Single verses from ⲛ to ⲛ and from ⲛ to ⲁ; then couplets,  
ending with four ⲛ.

21st Sedrā, f. 140 *a*, of the Saturday,

ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ

beginning :

ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ  
ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ

Single verses from ⲛ to ⲛ; an alphabet of single verses,  
ending with two ⲛ; another alphabet of single verses from ⲛ  
to ⲛ, two ⲛ ⲛ ⲛ, and five ⲛ.

22nd Sedrā, f. 147 *b*, Prayer and praise, and of the Holy Cross,

ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ ⲛⲓⲣⲓⲥ



beginning :

ܡܡܝܢ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ  
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ . ܐܡ

Single verses from ܡ to ܐ; then an alphabet of couplets from ܐ to ܕ, three ܕ, and five ܐ.

23rd Sedrā, f. 153 *a*, of our Lord's Resurrection,

ܡܡܝܢ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ

beginning :

ܡܡܝܢ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ  
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ . ܐܡ

Single verses from ܡ to ܐ; couplets from ܐ to ܕ (f. 154 *b*) and ܐ (f. 159 *a*); the remainder is anacrostich.

24th Sedrā, f. 171 *a*, of our Lord's Dispensation, especially His Resurrection and Ascension,

ܡܡܝܢ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ  
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ . ܐܡ

beginning :

ܡܡܝܢ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ  
ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ . ܐܡ

Couplets from ܕ to ܐ, and from ܐ to ܕ, ending with four ܐ.

سجدهٔ اولیٰ در سجدهٔ دوم سجدهٔ اولیٰ در سجدهٔ دوم سجدهٔ اولیٰ در سجدهٔ دوم

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥

26th Sedrā, f. 195 *a*, of the Descent of the Holy Spirit on  
the Apostles,

[illegible][illegible]

27th Sedrā, f. 209 *a*, of the Coming of the Son of Perdition,  
the Antichrist,

שְׂדֵה אֲדָמָה (sic) בָּהּ חַב מְזֻהָה בְּכַבֵּל.

beginning:





One א; then an alphabet of single verses from ז to ו.  
Imperfect.

The commentaries appended to most of these sedrās contain numerous extracts from older writers and books. Many of these are unfortunately anonymous, being introduced merely by the words **וְכַתְּבָהּ**, ff. 51 *b*, 68 *a*, etc.; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 89 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 130 *a*; **וְכַתְּבָהּ** **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 131 *a*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 150 *b*; and the like. The following is a list of those that are named.

1. Abhā of Kashkar, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 33 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 60 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 65 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 66 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, ff. 67 *a*, 69 *b*, 70 *b*, 72 *b*, 73 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 74 *a*.

2. ‘Abhd-īshō’ Hazzāyā, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 182 *b*, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 190 *b*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 208 *a*.

3. Āhōbh Kātrāyā, **וְכַתְּבָהּ** **וְכַתְּבָהּ** (not **וְכַתְּבָהּ**, *B.O.* iii. 1, p. 175), ff. 108 *b*, 122 *a*, 214 *a*. See *Kātrāyā*.

4. Ambrose, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 70 *a*.

5. Bābhai the elder, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 200 *a*.

6. Bābhai the younger or the Persian, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, ff. 71 *b*, 101 *a*; **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 88 *a*.

7. Basil, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 206 *b*.

8. Cyril, **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 206 *b*.

9. Daniel bar Maryam (*B.O.* iii. 1, p. 231), **וְכַתְּבָהּ** **וְכַתְּבָהּ**, f. 120 *b*.



10. Diodore of Tarsus, ܕܝܕܘܪܝܐ ܕܬܪܫܘܫ ܕܬܪܫܘܫ ܕܬܪܫܘܫ  
(sic) ܐܬܝܕܝܕܝܐ, f. 183 a.
11. Dionysius, ܕܝܘܢܝܫܝܐ ܕܬܪܫܘܫ, f. 182 a.
12. Elias of al-Anbār, ܐܠܝܐܝܐ ܕܐܢܒܐܪ, f. 138 b, marg.
13. Emmanuel (*B.O.* iii. 1, p. 277), ܐܡܢܝܡܢ ܕܬܪܫܘܫ, ff. 64 b, 102 b, 126 a, 142 b, 147 b, 186 a, 187 a, 199 b, 200 b, 211 a, 212 b.
14. Ephraim (Aphrēm), ff. 11 a, marg.; 66 a, marg.; 71 a, 72 a, 82 b, 89 b, 101 a, 112 b, 117 b.
15. Ephraim the younger, ܐܦܪܝܡ ܕܬܪܫܘܫ ܕܬܪܫܘܫ, f. 161 a.
16. Epiphanius, ܐܦܝܫܝܢܝܐ ܕܬܪܫܘܫ, p. 112 b.
17. Eusebius of Caesarea, ff. 112 b, 207 b.
18. Evagrius, ff. 93 b, 193 a.
19. Fathers, the solitary, ܐܬܝܕܝܕܝܐ ܕܬܪܫܘܫ, f. 83 a.
20. Gabriel Kāṭrāyā, ܕܝܘܕܝܐ ܕܬܪܫܘܫ, ff. 108 b, 171 a, 182 b. See *Kāṭrāyā*.
21. Gregory Nazianzen, ܕܝܘܕܝܐ ܕܬܪܫܘܫ ܕܬܪܫܘܫ, f. 94 b.
22. Hēnān-īshō' the patriarch, ܠܝܬܐܢ ܝܫܘܥ ܕܬܪܫܘܫ, ff. 36 a, b, 101 b, 116 a, 132 a (ܕܬܪܫܘܫ), 147 b (ܐܬܝܕܝܕܝܐ), 154 b, 207 a.
23. Irenaeus, ܐܝܪܝܢܝܐ ܕܬܪܫܘܫ ܕܬܪܫܘܫ ܕܬܪܫܘܫ, f. 112 b.
24. Isaac of Nineveh, ܝܫܐܥ ܕܬܪܫܘܫ ܕܬܪܫܘܫ ܕܬܪܫܘܫ, f. 129 b.

25. Īshō' bar Nōn, ܐܝܫܐ ܒܪ ܢܐܢ, f. 199 *a*.
26. Īshō'-dādh Marwazī, bishop of Hēdhattā (near Mosul), ܐܝܫܐ ܕܕܗܕܗܬܐ ܡܪܘܙܝ, ff. 26 *a*, marg.; 36 *b*, 44 *a*, 47 *a*, 68 *b*, 69 *b*, 72 *a*, 82 *b*, 88 *b*, 99 *b*, 102 *b*, 112 *b*, 119 *a*, 131 *a*, 135 *b*, 139 *a* (ܐܝܫܐ ܕܕܗܕܗܬܐ), 142 *a*, 173 *a*.
27. Īshō'-yabh, ܐܝܫܐ ܝܒܗ, f. 80 *b*.
28. John of Apamea, ܝܫܐ ܕܐܡܝܐ, f. 178 *a*.
29. John Chrysostom, ff. 75 *b*, 112 *b*, 206 *b*.
30. John, the disciple of Narsai, ܝܫܐ ܕܢܪܝܝܐ, f. 50 *a*. Perhaps the same who is cited simply as *John*, ff. 137 *b*, 160 *b*, 207 *b*.
31. John Pinkāyā, or John bar Pinkāyē, ܝܫܐ ܒܪ ܦܝܢܟܝܐ, or ܝܫܐ ܦܝܢܟܝܐ, ff. 27 *a*, 30 *a*, 31 *b*, 34 *a*, 60 *b*, 61 *a*, 77 *a*, 90 *a*, 91 *a*, 99 *a*, 100 *b*, 102 *a*, 116 *b*, 181 *b*, 203 *b*, 208 *b*, 211 *a*.
32. John bar Zō'bī, ܝܫܐ ܒܪ ܙܘܒܝ, ff. 174 *b*, 200 *b*.
33. Joseph Hazzāyā, ܝܫܐ ܗܙܝܐ, f. 83 *a*; ܝܫܐ ܗܙܝܐ, f. 105 *a*.
34. Josephus, f. 151 *a*.
35. Kātrāyā (either Āhōbh or Gabriel), ff. 83 *b*, 91 *b*, 118 *a*.
36. Kūmai, the translator of Theodore's works, ܕܡܝܬܝܐ ܕܩܘܡܝܐ, ff. 182 *b*.
37. Mark the monk, ܡܪܩܝܐ ܕܡܢܚܐ, ff. 27 *b*, 37 *a*, 93 *b*, 208 *a*.
38. Michael, ܡܝܬܝܐ ܕܡܝܬܝܐ, f. 65 *a*.





## Add. 1999

Paper, about 7 inches by  $5\frac{3}{8}$ ; 164 leaves, of which ff. 1, 2, 163 (blank) and 164 are merely flyleaves; 16 quires of 10 leaves, signed with Syriac letters, except the first two, which have Armenian signatures (there is Armenian writing also on f. 36 *a*); 25 lines in each page. The writing is a small, neat, regular Jacobite serṭā. The volume, which is dated A. Gr. 1884 = A.D. 1573, contains

I. The works of John Sābhā or ‘the Aged,’ called Dālyāyā, from his convent of Dālyāthā (f. 130 *a*). See *B.O.* i. 433. Title, f. 3 *b*,

[illegible]

i. Apology, showing how he at first refused to write this book at the urgent request of the brethren, but was afterwards constrained thereto by the Holy Spirit. F. 3 *b*,

[illegible]











ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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c. On the grade of perfection, f. 15 a,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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7. On the love shown by the Angels to the strenuous, with warnings against the impure demons that seek to lead them astray, f. 18 a :

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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8. On the contemplation (of God) that cuts off from all else, f. 19 a :

ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
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 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ















ܡܢ ܕܥܡܕܐ ܕܡܚܝܬܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ  
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20. On repentance, f. 41 b:

ܡܚܝܬܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ  
 ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ

21. The Vision that was shown to a certain man by God when he drew nigh to consecrate the Divine mysteries (the Eucharist), f. 43 b:

ܡܚܝܬܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ  
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 ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ

22. On the same mystery, f. 44 a:

ܡܚܝܬܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ  
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 ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ ܕܥܡܕܐ





## 27. Heads of knowledge,

לֹהֶם קִטְעָה בְּיָדָם בְּמִסְתָּהוּ . בְּמִסְתָּהוּ בְּלֹא אֲחֵלָה לְיָמֵם  
 אֲחֵלָה . בְּמִסְתָּהוּ בְּמִסְתָּהוּ בְּמִסְתָּהוּ . בְּמִסְתָּהוּ בְּלֹא  
 אֲחֵלָה בְּמִסְתָּהוּ .

## iii. Letters to some of his friends, f. 60 a :

לֹהֶם אֲחֵלָה בְּמִסְתָּהוּ בְּמִסְתָּהוּ בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ בְּמִסְתָּהוּ .

See Brit. Mus. Add. 14,729, f. 22 seq. (*Catalogue*, p. 861).

## a. First letter, f. 60 a :

אֲחֵלָה אֲחֵלָה . בְּמִסְתָּהוּ בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ . בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .  
 אֲחֵלָה בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .

## b. Second letter, f. 61 a :

בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ . בְּמִסְתָּהוּ .

## c. Third letter, f. 62 a :

בְּמִסְתָּהוּ (sic) אֲחֵלָה בְּמִסְתָּהוּ .  
 אֲחֵלָה בְּמִסְתָּהוּ .  
 בְּמִסְתָּהוּ .

d. Fourth letter, f. 62 a :

דאזע. וועלכער איז באלד אים געקומען. וואס  
ווערט נאך אים געקומען. און ער איז געקומען. וואס.

e. Fifth letter, f. 63 b :

דעמאל. און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז  
געקומען. וואס און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז געקומען. וואס.

f. Sixth letter, f. 64 a :

דעמאל. און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז  
געקומען. וואס און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז געקומען. וואס.

g. Seventh letter, f. 64 b :

דעמאל. און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז  
געקומען. וואס און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז געקומען. וואס.

h. Eighth letter, f. 65 a :

דעמאל. און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז  
געקומען. וואס און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז געקומען. וואס.

i. Ninth letter, f. 65 a :

דעמאל. און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז  
געקומען. וואס און ער איז געקומען. וואס  
און ער איז געקומען. וואס און ער איז געקומען. וואס.



j. Tenth letter, f. 65 b :

בְּהַמִּיּוֹן. מִלְּפָנֶיךָ אֱלֹהֵינוּ מִלְּפָנֶיךָ אֱלֹהֵינוּ  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה.

k. Eleventh letter, f. 65 b :

בְּהַמִּיּוֹן. (sic) מִלְּפָנֶיךָ אֱלֹהֵינוּ מִלְּפָנֶיךָ אֱלֹהֵינוּ  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.  
בְּהַמִּיּוֹן. וְעַתָּה. וְעַתָּה.

l. Twelfth letter, f. 66 b :

בְּהַמִּיּוֹן. מִלְּפָנֶיךָ אֱלֹהֵינוּ מִלְּפָנֶיךָ אֱלֹהֵינוּ  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.

m. Thirteenth letter, f. 68 a :

בְּהַמִּיּוֹן. מִלְּפָנֶיךָ אֱלֹהֵינוּ מִלְּפָנֶיךָ אֱלֹהֵינוּ  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.

n. Fourteenth letter, f. 68 b :

בְּהַמִּיּוֹן. מִלְּפָנֶיךָ אֱלֹהֵינוּ מִלְּפָנֶיךָ אֱלֹהֵינוּ  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.  
מִלְּפָנֶיךָ אֱלֹהֵינוּ. וְעַתָּה. וְעַתָּה. וְעַתָּה.

*o.* Fifteenth letter, f. 69 *a*:

בְּמִלְחָמָהּ. וְלֹא אֵבָר וְלֹא שֵׁן וְלֹא צֶמֶר וְלֹא חֶמְדָּה.  
 חֶמְדָּה לְאֵלֶּיךָ חֶבְרֹן. אֵלֶּיךָ חֶבְרֹן חֶבְרֹן.  
 אֵלֶּיךָ חֶבְרֹן חֶבְרֹן חֶבְרֹן חֶבְרֹן חֶבְרֹן.

p. Sixteenth letter, f. 70 b :

[illegible]

*q.* Seventeenth letter, f. 71 *a*:

1. සමස්ත (sic) . අනු සමස්ත . සමස්ත .  
 2. සමස්ත . අනු සමස්ත . සමස්ත .  
 3. සමස්ත . අනු සමස්ත . සමස්ත .

*r.* Eighteenth letter, f. 71 *b*:

[illegible]

s. Nineteenth letter, f. 72 b:

၁။ ဂိုဏ်းဂိုဏ်း ဂိုဏ်းဂိုဏ်း ဂိုဏ်းဂိုဏ်း ဂိုဏ်းဂိုဏ်း  
 ၂။ ဂိုဏ်းဂိုဏ်း ဂိုဏ်းဂိုဏ်း ဂိုဏ်းဂိုဏ်း ဂိုဏ်းဂိုဏ်း





אחזלל אבנפדו: חלל זעבזלל דאזללל בנללל אבנל חלל:  
 אדו מלל דפפמל מסיבזלל פזכב לל פהל דבאר סלללל.  
 חלל.

y. Twenty-fifth letter, f. 75 b:

חלל. דפאלל מללל דאזכור סללל דבזכור: חסדל  
 זלל חללל אבל: אהל אכללל דזאזבזלל לל חלללל. חלל.

z. Twenty-sixth letter, f. 76 a:

חלל. אנל דלל לללל חלללללל נדל אבל: חללל דלל  
 חלל דללל נללל אבל. חלל.

a. Twenty-seventh letter, f. 76 a:

חלל. מללל אבל חלל דאזלללל דלל אל בנככ חלל. חלל  
 חלל: חללל חללל. סלל דבכ לל חלללל. דפפמלל  
 חללל חלללל מללללל חלללל. חלל.

β. Twenty-eighth letter, f. 76 a:

חלל. חללל אבללל דללללל אל חלללל. זללל אבל דפפמל  
 חללל דלללל דללללל. חללל חלל חללל חלללל.  
 חלל.

γ. Twenty-ninth letter, f. 76 b:

חלל חללללל חללללללל חלל לל חללללללל. חלל  
 חלל חללל חלל חלל חללל חלללל. חלל  
 חללל לל חללל חללללל חלללל חללל. חלל.



δ. Thirtieth letter, f. 76 b :

לא. בחדתה איהו חמשה עשר וזהו אה חבא חמשה  
לא מאן חב. דנבמא חמשה חבא איהו חמשה. חמשה.

ε. Thirty-first letter, f. 77 a :

כא. חבא איהו חמשה דנבמא חמשה. חמשה דנבמא  
חב. חמשה. דנבמא חמשה. חמשה. חמשה. חמשה.  
דלא בלא איהו חבא דנבמא. חמשה. חמשה. חמשה. חמשה.

ζ. Thirty-second letter, f. 77 a :

כב. חבא איהו חמשה דנבמא חמשה. חמשה  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.

η. Thirty-third letter, f. 77 b :

כג. חבא איהו חמשה דנבמא חמשה. חמשה  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.

θ. Thirty-fourth letter, f. 78 a :

כד. חבא איהו חמשה דנבמא חמשה. חמשה  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.  
חמשה. חמשה. חמשה. חמשה. חמשה. חמשה.

ι. Thirty-fifth letter, f. 78 a :

כה. חבא איהו חמשה דנבמא חמשה. חמשה

למ פבער גלגל זעק: סוב גלגל סאגל גלגל.  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל.

κ. Thirty-sixth letter, f. 79 a:

למ. גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל.

λ. Thirty-seventh letter, f. 79 b:

למ. גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל.

μ. Thirty-eighth letter, f. 80 b:

למ. גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל.

ν. Thirty-ninth letter, f. 82 a:

למ. גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל  
 גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל.

ξ. Fortieth letter, f. 85 a:

למ. גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל גלגל





τ. Forty-fifth letter, f. 89 b :

מָסֶה. אִנָּה אֵשׁ בְּחַסְדֵּךְ מִיָּדְךָ בְּהַלְכֵּךְ בְּתוֹ  
בְּאֵמֶלְךָ זֶכֶר אֲבִי. חֲפָצְךָ הָאֵל מִלֵּא וְלִנְדָּה לְמִלְכָּךְ חֲפָצְךָ  
נִזְוָה. עֵפֶה.

υ. Forty-sixth letter, f. 90 a :

מָסֶה. לֵב בְּחֶסֶד מִלֵּךְ אֱלֹהִים. מְלִכְךָ בְּחֶסֶד  
לֵב מִלֵּךְ בְּחֶסֶד. עֵפֶה.

φ. Forty-seventh letter, f. 90 b :

מָסֶה. אֵשׁ בְּחֶסֶד אֵשׁ לְמַעַבְדֶּיךָ לֵב. לֵב מִלֵּךְ בְּחֶסֶד  
מִלֵּךְ מִלֵּךְ אֱלֹהִים. אֵל בְּחֶסֶד בְּחֶסֶד מִלֵּךְ בְּחֶסֶד  
מִלֵּךְ מִלֵּךְ אֱלֹהִים מִלֵּךְ מִלֵּךְ אֱלֹהִים. מִלֵּךְ מִלֵּךְ אֱלֹהִים  
בְּחֶסֶד. לְמַעַבְדֶּיךָ חֲפָצְךָ חֲפָצְךָ חֲפָצְךָ חֲפָצְךָ  
מִלֵּךְ מִלֵּךְ אֱלֹהִים מִלֵּךְ מִלֵּךְ אֱלֹהִים. עֵפֶה.

χ. Forty-eighth letter, of the workings of grace in the mind, f. 92 a :

מָסֶה. אִנָּה בְּחֶסֶד מִלֵּךְ אֱלֹהִים. חֲפָצְךָ חֲפָצְךָ  
בְּחֶסֶד. מִלֵּךְ מִלֵּךְ אֱלֹהִים מִלֵּךְ מִלֵּךְ אֱלֹהִים. עֵפֶה.

ψ. Forty-ninth letter, f. 93 b :

מָסֶה. לֵב אֵשׁ אֵשׁ מִלֵּךְ אֱלֹהִים. חֲפָצְךָ חֲפָצְךָ  
לֵב אֵשׁ מִלֵּךְ אֱלֹהִים. חֲפָצְךָ חֲפָצְךָ. עֵפֶה.





لا انا هنيء حاسهبا هنيء حفيءبهبا. حاسهبا  
فنيء مبيء حلا نسيء. حفيءبهبا بيء حلا مبيء حلا  
فبابا .. هف.

ولم يزل ينادي يا ربنا يا ربنا

ما مكننا بل انه بطلا لآلة . صمد . حفي . لا احسن حببنا  
 حبيب . ولاهنا بحسب . حبيبنا اننا طلا . لول  
 به لا اجفلا خبيلا . بلنا بلنا بلنا قلسا .. هـ

۱۸۷۲ قریب مکتوباً بکلیتہً لکھ لکھیا۔  
مکتوبتوں میں لا مکتوبتوں میں بکلیتہً .. ۱۸۷۲

۱. بَدَس ۲. مَحَلّا ۳. جَدَن ۴. دَدِی ۵. اَوّ ۶. مَنب :  
 ۷. حَصَب ۸. دُفِی ۹. دَن ۱۰. دِل ۱۱. دَم ۱۲. قَنب ۱۳. اَمَن ۱۴. دَر :  
 ۱۵. اَوَص ۱۶. دَر ۱۷. اَوَص ۱۸. نَب ۱۹. اَو ۲۰.

وَجَمْعُ فَعْلَةٍ بِمَنْدَلٍ يَهْدِي سَبِيلًا يَقْبَلُ بَكِيًّا :

بَابُ اسْتِثْنَاءِ مَجْزِيٍّ بِمَنْدَلٍ يَهْدِي سَبِيلًا :



viii. Hymns in five-syllable metre, f. 130 *a* :

לֹהֶם מְבֹרָכָהּ בְּכֹס בְּשֹׁמֵר. כְּסִימָהּ בֵּהּ בְּנִיבִיבִי  
 לֵאנִי לִסְהִיבִי. בְּכֹס מְבֹרָכָהּ בְּנִיבִיבִי חֲסִי. מְבֹרָכָהּ  
 מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ. בְּנִיבִיבִי בְּכֹס. בְּנִיבִיבִי  
 מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ.

*a.* First hymn, f. 130 *a* :

מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ.  
 לְתִמְכֵּם מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ. מְבֹרָכָהּ.  
 בְּלֵא כִּי... מְבֹרָכָהּ.

*b.* Second hymn, f. 130 *a* :

מְבֹרָכָהּ. אֲתִיב מְבֹרָכָהּ אֲתִיב. בְּנִיבִיבִי מְבֹרָכָהּ. בְּנִיבִיבִי  
 מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ... מְבֹרָכָהּ.

*c.* Third hymn, f. 130 *b* :

מְבֹרָכָהּ. אֲתִיב מְבֹרָכָהּ מְבֹרָכָהּ. אֲתִיב מְבֹרָכָהּ מְבֹרָכָהּ.  
 מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ... מְבֹרָכָהּ.

ix. Apology addressed to the reader by the author's brother concerning this book, f. 130 *b* :

מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ.  
 מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ.  
 מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ.  
 מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ מְבֹרָכָהּ. מְבֹרָכָהּ מְבֹרָכָהּ.





























[illegible]













7. Third discourse in 9 chapters, f. 85 *b* :

8. Fourth discourse in 5 chapters, f. 115 *a*:

9. Fifth discourse in 7 chapters, f. 142 *a*:

10. Sixth discourse in 7 chapters, f. 176 *a* :

31-2









ܡܬܬܠܐ ܕܚܚܩܬܐ ܡܢ ܚܒܪܐ ܕܚܒܪܐ ܕܚܒܪܐ  
 ܐܢ ܡܠܟܐ ܕܚܒܪܐ ܐܢ ܡܠܟܐ ܕܚܒܪܐ ܕܚܒܪܐ  
 ܐܢ ܕܠܥܒܐ ܕܚܒܪܐ ܐܢ ܕܠܥܒܐ ܕܚܒܪܐ ܕܚܒܪܐ  
 ܕܐܢܬܐ ܕܚܒܐ ܐܢ ܕܠܥܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܢ ܕܠܥܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ

12. Tables for finding the intercalary years, the golden number (ܐܢܢܐ ܕܚܒܐ or ܐܢܢܐ ܕܚܒܐ), the first day of each month, the Dominical festivals, etc., with an introduction in Arabic (Kārshūnī) and Syriac, f. 216 a:

ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܢ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܢ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܢ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ

Foll. 2 b, 3 and 219 contain astronomical diagrams; f. 4 a is ornamented with an elaborate cross.

The date and name of the scribe, the deacon Simeon ܡܠܟܐ ܕܚܒܐ of Tūr-‘Abhdīn, appear from ff. 61 b, 115 a, 142 a, and 216 a, marg.

F. 61 b:

ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܢ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܢ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ

F. 115 a:

ܐܬܪܚܡܘܐ ܥܠܝ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ  
 ܐܬܪܚܡܘܐ ܥܠܝ ܡܠܟܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ ܕܚܒܐ

F. 142 *a*:

חֲזַבְהּ זֶה הָא מְבַרְכָא וְהָא מְבַרְכָא  
 מְבַרְכָא זֶה זְבִיבְיָא חֲזַבְהּ

On f. 220 *a* are recorded the names of two owners, יוחנן and the deacon בענא (Behnām), sons of the priest Ḳishō' :

אֵלֶּה הַשְׁמֵרָה הַזֶּה הָא מְבַרְכָא וְהָא מְבַרְכָא  
 אֵלֶּה זְבִיבְיָא חֲזַבְהּ זֶה זְבִיבְיָא חֲזַבְהּ  
 אֵלֶּה זְבִיבְיָא חֲזַבְהּ זֶה זְבִיבְיָא חֲזַבְהּ  
 חֲזַבְהּ זֶה זְבִיבְיָא חֲזַבְהּ

Subsequently the volume belonged to the deacon Ibrāhīm ibn Jurjis, f. 220 *a*:

זֶה הָא מְבַרְכָא וְהָא מְבַרְכָא (sic) חֲזַבְהּ זֶה זְבִיבְיָא  
 חֲזַבְהּ זֶה זְבִיבְיָא חֲזַבְהּ

On the inside of the cover, at the beginning, is a curious engraving with the date 1179.

### Add. 2001

Paper, about  $5\frac{1}{4}$  in. by  $3\frac{1}{2}$ ; 173 leaves, some of which are much stained by water and otherwise injured. The quires, signed with letters, were originally 19 in number, of 10 leaves (except the last, which had only 6). Leaves are now wanting at the beginning and after ff. 3, 11, 19, and 169. There are 18 lines in each page. The writing is a small, regular, Jacobite *serṭā*, except on ff. 1 *b*—3 *b*, where a sort of *Eṣṭrangēlā* is used. It is dated A. Gr. 1792 = A.D. 1481, and contains

I. The History of the blessed Virgin Mary in six books. Compare Wright's *Contributions to the Apocryphal Literature of*



*the N.T.*; the *Journal of Sacred Lit.*, 1865, vol. vi, p. 417, vol. vii, p. 129; and B. H. Cowper, *The Apocryphal Gospels* etc.

Book 1. Her Infancy and Youth, f. 1 *a*. Imperfect at the beginning and elsewhere.

Book 2. The Nativity of our Lord, f. 6 b :

ಹೊಲ ಬಾಂಜೆ ದಾ ಹಬ್ಬೆ ನೆಟ್ಟೆ ಮಕ್ಕಿ ಬಹು.

Imperfect.

Book 3. The Flight into Egypt, and the Revelation made to the patriarch Theophilus regarding her coming thither and the house in which she and her Son dwelt on Mount Kus̄kam, f. 13 b:

യഹൂദന്മാർക്ക് പല പ്രതിബദ്ധതകളും ഉണ്ടായിരുന്നു. അവർക്ക്  
 പല പ്രതിബദ്ധതകളും ഉണ്ടായിരുന്നു. അവർക്ക് പല പ്രതിബദ്ധതകളും ഉണ്ടായിരുന്നു.

Imperfect.

Book 4. The Youth and Education of our Lord Jesus Christ, f. 57 *a* :

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦੇ ਸਿੱਖਾਂ ਨੂੰ ਆਪਣੇ ਮਨ ਦੀਆਂ  
ਮੰਗਾਂ ਪਤਾ ਲਗਾਈਆਂ ਹੋਣਗੀਆਂ।

Book 5. Of her Decease, and how the holy Apostles were present on the day of her death, both those of them that were alive and those that were dead, f. 65 *a*:

[illegible]

Book 6, *a*. Of her Departure from this world, f. 123 *a*:

ܡܝܚܝܢ ܕܥܡܪܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ  
ܡܠܟܐ ܕܡܠܟܐ.

*b*. Of her Departure to the life in Paradise, f. 143 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

II. A discourse by Jacob of Sērūgh on the Decease or Obsequies of the Virgin Mary, f. 152 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

See Brit. Mus. Add. 12,165, f. 333 *b* (*Catalogue*, p. 849).

III. A miracle wrought by the Blessed Virgin at Apamea, f. 160 *a*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

IV. A discourse by Mār Ephraim on Mary and Joseph and the Malice of the Jews, f. 163 *b*:

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ.

The colophon, f. 172 *b*, states that this manuscript was written in the year 1792 = A.D. 1481, at the convent of S. Mary





ܠܟܝܢ ܡܪܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ  
ܠܟܝܢ.

There are some attempts at ornament on ff. 122 *b*, 142 *a*, and 159 *b*.

After ff. 122 and 142 woodcuts have been inserted, but subsequently mutilated.

### Add. 2002

Paper, about 8½ in. by 6¼; 85 leaves, the last of which is blank; 9 quires, 8 of 10 leaves and one of 5, signed with letters; 19 lines in a page. Written in a good, regular, Nestorian *sertā*, and dated A. Gr. 1981 = A.D. 1669 (watermark, 3 crescents). It contains

The History of Mār Hōrmizd the Persian, composed by Mār Simeon, the disciple of Mār Yōzādāk, f. 3 *b*:

ܠܟܝܢ ܡܪܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ  
ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ  
ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ

The colophon, f. 84 *a*, states that this volume was written by one 'Abhd-īshō' for the convent of Mār Hōrmizd, in the year above mentioned, when Elias was catholic patriarch.

ܠܟܝܢ ܡܪܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ  
ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ  
ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ  
ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ ܠܟܝܢ





Paper, about 9 in. by  $4\frac{3}{4}$ , consisting of 101 leaves, of which the first and last are blank; 10 quires, signed with letters, of 10 leaves, except the first and last, which have nine (f. 99 is redundant); 27 to 31 lines in a page. The greater part of this manuscript, ff. 18—100, is written on rather thin oriental paper, and dated A. Gr. 1587 = A.D. 1276. Foll. 2—17 are a supply, written on a much thicker paper, apparently of European manufacture (watermark V D), in a hand of the xvth century. The same handwriting appears on f. 99 *a*, which is a transcript of the upper half of f. 100 *a*. The volume contains

A work of Bar-hebraeus (Abu 'l-Faraj Gregory bar Ahrūn) entitled *Teghrath Teghrāthā* or *Mercatura Mercaturarum* (see *B.O.* ii. 268), an epitome of his large encyclopaedia the *Hēwath Hekhmēthā* or *Butyrum Sapientiae* (see Renan, *De Philosophia Peripatetica apud Syros*, pp. 66, 67), f. 2 b :

ረዕሰ ስራዎች ለጥያቄው ማስፈጸም ያስፈልጋቸዋል፡-

Part I. comprises the Aristotelian Logic, in five chapters.

1. After a brief preface, f. 1 b, **ܐܡܢ ܕܝܗܘܐ** : **ܥܠܡܐ**  
**ܕܠܥܠܡܐ ܕܥܠܡܐ**, the introduction, **ܐܡܢ ܕܝܗܘܐ** **ܥܠܡܐ**  
*(sic)* **ܐܡܢ ܕܝܗܘܐ** *(sic)* **ܥܠܡܐ**, f. 3 a.

مما لا شك فيه أن هذه الفئات الخمسة، f. 4 a.

3. *מלאך בלזב. חלל נחמד בלל את המלך*  
*חלל, f. 12 a.*

4. የጋራ ጥቅም፣ የሕግ ጥቅም ሆኖ ይገለጻል፡፡









... مری هادا الكتاب . . . . . برهم ابن صاحب ناصر الدين ابن  
 نجم الدين الصاحبى رحمه الله تعالى ورحمه (sic) من رحم عليه  
 وعلى جميع اموات المؤمنين امين

that is,

اشترى هادا الكتاب . . . . . ابراهيم ابن صاحب ناصر الدين ابن  
 نجم الدين الصاحبى رحمه الله تعالى ورحم من ترحم عليه  
 وعلى جميع اموات المؤمنين آمين

#### Add. 2004

Paper, about  $6\frac{3}{4}$  in. by  $4\frac{3}{8}$ ; 97 leaves; quires of 10 leaves (except 1, which has only 7), signed with letters (the signatures | and ٢ are misplaced, and a fresh series begins at f. 68). The first part, ff. 1—67, is in double columns, the remainder in single columns, of 19 lines. The writing is a small, inelegant Jacobite sertā. This manuscript is written on European paper (watermark, a crown with a cluster of grapes pendant from it), and dated A.D. 1703. It contains:—

I. A work of Barhebraeus entitled *Kēthābhā dha-Sēwādh Sophia* or 'the Book of the Speech of Wisdom' (see *B.O.* ii. 269; Renan, *De Philosophia Peripat. ap. Syros*, p. 65), a compendium of logic, physics and theology, Syriac with an Arabic translation (written in *Kārshūnī* or Syriac characters, except on ff. 11 a, 16 b, and 34), f. 1 b:

حَلَا بِهَذِهِ هَذِهِ عَلَى هَذِهِ بِأَحْفَ مَكْنِىَ هَذِهِ  
 بِهَذِهِ مَكْنِىَ هَذِهِ بِهَذِهِ مَكْنِىَ هَذِهِ  
 بِهَذِهِ مَكْنِىَ هَذِهِ بِهَذِهِ مَكْنِىَ هَذِهِ

It is divided as follows.

1. Introduction, f. 1 b :

مذہبنا انہ خابہ بجز کس . ہمے فلا زہد فرہابہ  
 مفسر . پنجاہ نصہ بجز مے فلا قصہ . ہلکے مفسر مفسر  
 مے فلا ہکسہ (sic) ہکسہ . خباہ لے اتہ مے بجز  
 مفسر لے . ہلکے مے قلمنا مفسر مفسر لے . مفسر انہ  
 اتہ بجز مفسر . ہکسہ مفسر مفسر فلا مفسر  
 مفسر .

In Arabic :

لنا کسہ کسہ ہب اناہ . ہلکے مے فلا ہب  
 زہد ہب مفسر . کسہ مفسر مے فلا مفسر .  
 ہلکے ہب مفسر ہب کسہ ہلکے . اتہ لے  
 کسہ لے مفسر مفسر . ہلکے مفسر مفسر مفسر .  
 لے انہ اتہ کسہ (sic) کسہ مفسر مفسر  
 ہلکے مفسر .

2. Chap. 1, on logic, f. 2 a :

مفسر مفسر فلا مفسر مفسر .

3. Chap. 2, on physics, f. 20 a :

مفسر ہلکے مفسر مفسر مفسر مفسر  
 مفسر مفسر مفسر مفسر مفسر مفسر .

4. Chap. 3, f. 35 b :

مفسر ہلکے مفسر فلا مفسر مفسر مفسر  
 مفسر مفسر مفسر مفسر مفسر مفسر .









ܕܐܢܬ ܐܬܝܬ ܕܐܠܗܐ ܕܡܪܝܢܐ ܐܬܬ ܐܬܬ ܐܬܬ (sic) ܡܠܝܬܐ  
 ܕܡܠܝܬܐ ܐܬܬ ܡܠܝܬܐ ܐܬܬ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ  
 ܡܠܝܬܐ ܡܠܝܬܐ (sic) ܡܠܝܬܐ.

صاحب هذا الكتاب شماس ايليا ابن اخو مطران كوركيس

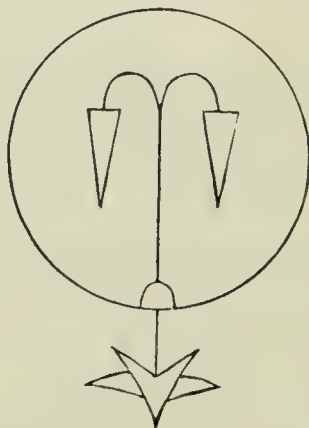
ابن حنه ابن قرياقس حرر في كانون سنه <sup>١٠٤١٥</sup> (sic) امين

Another owner named Paul has scribbled his name at the foot of f. 97 b :

ܕܐܢܬ ܐܬܝܬ ܕܐܠܗܐ ܕܡܪܝܢܐ ܐܬܬ ܐܬܬ ܐܬܬ (sic) ܡܠܝܬܐ  
 ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ.

#### Add. 2005

Paper, about  $7\frac{7}{8}$  in. by 6 ; 39 leaves, numbered at the foot of the recto with Syriac letters ; four quires (unsigned), three of 10 leaves and one of 9 ; 23 lines in a page. Written in a good, regular, Jacobite *serṭā*, and dated A. Gr. 1870 = A.D. 1579. The paper is of European manufacture. Watermark



It contains :—

Works of Barhebraeus, viz.

- I. The *Kēthābhā dhē-Bhābhāthā* or 'Book of the Pupils of the Eyes,' a compendium of the Aristotelian logic (see *B.O.* ii. 269, Renan, *De Philosophia Peripat. ap. Syros*, p. 65), f. 1 b :

𐤀𐤁𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

1. Introduction, on the utility of logic, f. 1 *b* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

2. First chapter, on the Isagoge of Porphyry, f. 1 *b* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

3. Second chapter, on the Categories, f. 3 *a* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

4. Third chapter, on the *περὶ ἐρμηνείας*, f. 4 *b* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

5. Fourth chapter, on the first book of the Analytics, f. 7 *a* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

6. Fifth chapter, on the Topics, f. 11 *a* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁

7. Sixth chapter, on the second book of the Analytics, f. 12 *a* :

𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁  
 𐤁𐤕𐤁 𐤁𐤕𐤁 𐤁𐤕𐤁





אֲבָרְכָה אֶת־נַפְשִׁי. אֲבָרְכָה לִּי מִן־חַסְדֵּי מַלְאָכָי.  
 מִשְׁחָא אֲבָרְכָה אֶת־כָּל־אֱלֹהֵי הַיָּם וְהַיַּבָּשָׁה אֲבָרְכָה  
 לִי מִן־חַסְדֵּי בְרָכָא אֲנִי חַסְדֵּי חַסְדֵּי. מִלֵּאזְבָּה  
 אֲנִי מִלֵּאזְבָּה. אֲבָרְכָה מִן־חַסְדֵּי אֱלֹהֵי חַסְדֵּי  
 מִלֵּאזְבָּה אֱלֹהֵי. מִלֵּאזְבָּה אֱלֹהֵי. מִלֵּאזְבָּה  
 אֱלֹהֵי חַסְדֵּי אֲנִי מִלֵּאזְבָּה אֱלֹהֵי. מִלֵּאזְבָּה  
 אֲבָרְכָה אֶת־חַסְדֵּי אֱלֹהֵי. מִלֵּאזְבָּה אֱלֹהֵי. מִלֵּאזְבָּה  
 אֱלֹהֵי חַסְדֵּי אֲנִי מִלֵּאזְבָּה אֱלֹהֵי. מִלֵּאזְבָּה

1. On the training of the body, when one becomes a novice, f. 14 b :

אֲבָרְכָה אֶת־אֱלֹהֵי חַסְדֵּי אֱלֹהֵי חַסְדֵּי  
 אֲבָרְכָה אֶת־חַסְדֵּי אֱלֹהֵי חַסְדֵּי.

2. On the training of the soul in the cell, f. 19 a :

אֲבָרְכָה אֶת־אֱלֹהֵי חַסְדֵּי אֱלֹהֵי חַסְדֵּי  
 אֲבָרְכָה אֶת־חַסְדֵּי אֱלֹהֵי חַסְדֵּי (sic) פְּסוּל

3. On the spiritual rest of the perfect,

אֲבָרְכָה אֶת־אֱלֹהֵי חַסְדֵּי אֱלֹהֵי חַסְדֵּי  
 אֲבָרְכָה אֶת־חַסְדֵּי אֱלֹהֵי חַסְדֵּי (sic) פְּסוּל.

4. A sketch of his own mental and spiritual progress, with 100 maxims, f. 29 b :

אֲבָרְכָה אֶת־אֱלֹהֵי חַסְדֵּי אֱלֹהֵי חַסְדֵּי





ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ. ܐܬܝܝܬ ܒܢܩܬܐ ܐܠܡܫܝܡ ܕܝܫܘܥ ܡܫܝܚܐ  
 ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ.

On f. 39 *b* is a drawing of a cross, with the usual device,  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ, and these verses:

ܐܬܝܬ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ (sic) ܡܠܟܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ.

### Add. 2006

Paper, about 8 $\frac{7}{8}$  in. by 6 $\frac{5}{8}$ ; 152 leaves, in 15 quires (un-  
 signed) of 10 leaves, except the last, which has 12; number of  
 lines irregular, from 22 to 32. Written on coarse European  
 paper, in a fairly good Jacobite *serṭā* of the xviii<sup>th</sup> or xix<sup>th</sup>  
 cent. It contains—

The Ecclesiastical History of Barhebraeus, f. 2 *b*:

ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ (sic) ܡܠܟܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ.

Part I., f. 2 *b*:

ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ  
 ܡܠܟܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܝܫܘܥ ܡܫܝܚܐ.



The supplement, f. 97 *b*, is the same as in Abbeloos and Lamy's edition, t. ii. pp. 781—845.

Part II., f. 102 *b* :

ܡܠܟܐ ܕܠܝܬܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

The supplement, f. 143 *b*, is the same as in Abbeloos and Lamy's edition, t. iii. pp. 487—563.

### Add. 2007

Paper, about 7 in. by 5 $\frac{3}{8}$ ; 118 leaves, of which four are fly-leaves; 12 quires, signed with letters, of 10 leaves, except the last, which has only 4; 23 lines in a page. This manuscript is written in a small, neat, Jacobite *sertā*, of the xvth cent., with the exception of ff. 1—10, 51 and 60, which are later supplements, dated A. Gr. 1914 = A.D. 1603. It contains :—

The *Kēthābhā dhē-Zalgē* or 'Book of the Rays,' a compendium of Theological science, by Barhebraeus (see *B.O.* ii. 297), f. 1 *b* :

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ





## 7. Discourse 7, of the Priesthood,

ܡܐܡܢܐ ܠܡܨܝܚܐ ܡܠܟܐ ܕܡܨܝܚܐ. ܡܨܝܚܐ ܐܒܐ ܡܩܠܐ ܐܠܠܐ.

## 8. Discourse 8, of Free Will and of the End, f. 74 a:

ܡܐܡܢܐ ܠܡܨܝܚܐ ܡܠܟܐ ܕܡܨܝܚܐ ܡܨܝܚܐ. ܡܨܝܚܐ ܐܒܐ ܡܩܠܐ ܡܨܝܚܐ.

## 9. Discourse 9, of the Consummation of both Worlds, the small and the great, and the Beginning of the New World, f. 94 a:

ܡܐܡܢܐ ܠܡܨܝܚܐ ܡܠܟܐ ܕܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ: ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ. ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ.

## 10. Discourse 10, of Paradise, f. 103 b:

ܡܐܡܢܐ ܠܡܨܝܚܐ ܡܠܟܐ ܕܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ.

Subscription, f. 114 b,

ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ.

On f. 1 a is a note in Arabic and Syriac, stating that the priest Paul, son of Simeon, son of Farīd, bought it in a dilapidated condition from one of the family of Laṭān-shāh, of the village of Wank (or Wang), then called Dair Abī Ghālib, A. Gr. 1914 = A.D. 1603. The then bishop of Karkar or Gargar (who does not give his name) arranged the volume, supplied the missing portion, and rebound it, in the convent of Mār Zachaeus in the diocese of Gargar.

صاحبه قس فولس بن قس شمعون بن فرید اقتناه من ماله  
یعنی اشتراه من البایع له من بنو (sic) لطان شاه من قرية ونك  
المعروف يومئذ بدیر ابی غالب وكان كراریس مبددات مغلشات  
ناقصات واجمعهم وكتب الناقص الذي فيه وشده كاتب هذه







ܡܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ

2. First basis, of Knowledge simply, f. 9 b :

ܡܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ

3. Second basis, of the Nature of the Universe, f. 13 b :

ܡܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ

Map of the world as known to Barhebraeus, f. 30 a.

4. Third basis, of Theology, f. 45 a :

ܡܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ

5. Fourth basis, of the Incarnation of God the Word, f. 72 b :

ܡܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ

6. Fifth basis, of the Knowledge of the heavenly Beings, that is the Angels in their different classes, f. 108 a :

ܡܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ  
 ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ ܕܡܢܚܝܬܐ



7. Sixth basis, of the earthly Priesthood, f. 122 a :

וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.

8. Seventh basis, of the evil spirits or Demons, f. 131 a :

וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.

9. Eighth basis, of the rational soul, f. 137 a :

וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.

10. Ninth basis, of Freewill and Liberty in the Nature of Man, of Fate and Destiny, and of the End, f. 168 a :

וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.  
וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.  
וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.

11. Tenth basis, of the Resurrection of the Body, f. 190 a :

וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.  
וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.

12. Eleventh basis, of the End, the Judgement, and the Recompense of the Good and the Bad, f. 197 a :

וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.  
וְאֵלֶּיךָ אֵלֹהֵינוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ  
אֵלֶּיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ.





കാലം : 1903; സ്ഥലം : മലപ്പുറം, തിരുവനന്തപുരം

എന്നുവെച്ചപ്പോൾ അയാളുടെ കൈകൾ കമ്പിക്കൊണ്ടു വന്നു.

## I. The Old Testament.

1. The Pentateuch, viz. Genesis, f. 2 *a*; Exodus, f. 25 *a*; Leviticus, f. 37 *b*; Numbers, f. 43 *a*; Deuteronomy, f. 51 *a*.

2. The *Bēth Mautēbhē*; viz. Joshua, f. 59 *b*; Judges, f. 63 *a*, 1 Samuel, f. 68 *a*; 2 Samuel, f. 73 *b*; Psalms, f. 80 *b*; 2nd book, f. 101 *a*; 3rd book, f. 116 *a*; 4th book, f. 123 *a*; 5th book, f. 129 *b*; Kings, f. 142 *b*; Proverbs, f. 159 *b*; Jesus the son of Sirach, f. 165 *a*; Koheleth, f. 168 *b*; the Song of Songs, f. 170 *b*; Wisdom, f. 173 *b*; Ruth, f. 174 *b*; Susanna, f. 175 *a*; Job, f. 175 *b*.

3. The Prophets; viz. Isaiah, f. 180 *b*; the twelve minor Prophets, f. 190 *b* (Hosea, f. 190 *b*; Joel, f. 192 *b*; Amos, f. 193 *b*; Obadiah, f. 194 *b*; Jonah, *ibid.*; Micah, f. 195 *a*; Nahum, f. 196 *a*; Habakkuk, f. 196 *b*; Zephaniah, f. 197 *b*; Haggai, *ibid.*; Zechariah, f. 198 *a*; Malachi, f. 200 *b*); Jeremiah, f. 201 *a*; Ezekiel, f. 206 *a*; Daniel, f. 212 *a* (Bel, f. 217 *a*; the Dragon, f. 217 *b*).

## II. The New Testament.

1. The Gospels ; viz. S. Matthew, f. 220 *a* ; S. Mark, f. 250 *b* ; S. Luke, f. 257 *b* ; S. John, f. 277 *a*.

2. The Acts of the Apostles, f. 287 *a*; with the three Catholic Epistles, viz. S. James, f. 295 *b*; S. Peter, f. 297 *a*; S. John, f. 297 *b*.

3. The Pauline Epistles; viz. Romans, f. 298 *a*; 1 Corinthians, f. 302 *b*; 2 Corinthians, f. 307 *b*; Galatians, f. 309 *b*; Ephesians, f. 311 *a*; Philippians, f. 312 *a*; Colossians, f. 313 *a*; 1 Thessalonians, f. 313 *b*; 2 Thessalonians, f. 314 *b*; 1 Timothy, *ibid.*; 2 Timothy, f. 316 *a*; Titus, f. 317 *a*; Philemon, *ibid.*; Hebrews, f. 317 *b*.

Subscription, f. 319 b:

අනුමතයෙන් අනුමතයෙන් අනුමතයෙන් අනුමතයෙන් අනුමතයෙන්

אֶלְעֵלֶם חֲסֵה בְּרֵעָה בְּאִשׁוֹ אִתָּא. מִן הַתְּמִלָּה בְּאִשׁוֹ  
 בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה (sic) מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה

On f. 1 *a* is a table connected with the calendar, constructed by the priest Mark, of the village of Bā-khudaida near Mosul,

מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה

### Add. 2010

Paper, about 12 $\frac{3}{8}$  in. by 8 $\frac{5}{8}$ ; 222 leaves, of which ff. 1, 221 and 222 are blank; 23 quires (signed with letters) of 10 leaves, except the first, which has 9, and the last, which has only 3; 24 lines in a page, except ff. 214 *b*—220 *a*, where the number varies from 26 to 40. The writing is a good, regular, Jacobite *sertā*. The volume is dated A. Gr. 2061 = A.D. 1750; ff. 1—9 are a later supply. It contains:—

The *Kēthābhā dhē-Semhē* or larger Syriac Grammar, of Bar-hebraeus, f. 2 *b*:

חֲסֵה בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה  
 מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה מִן בְּרֵעָה





2. A discourse in rimed stanzas of four lines by Bar-hebraeus *on the Divine Wisdom* (see *B.O.* ii. 308, no. 12), beginning, f. 214 *b* :

מִאֲמָרָא דְּלֹא רַחֲמֵי אֱלֹהִים. אֲמַרְתִּי לִסְבִּי מִן  
 חֵטְאֵי לִפְתּוּחֵי חַיִּים בְּחַדְמֵי לִבִּי בְּפִי שֶׁנֶּזְעַמְתִּי  
 יְבֹשֶׁת׃ נֵלֵךְ עִבְדְּכֶם הָאִתְּתִי תַּחֲסִידֵם הָיִל בְּיָדוֹת׃ הֵעֵל.

The metre is dodecasyllabic. It has been edited by Gabriel Sionita, *Veteris philosophi Syri de sapientia divina poema aenigmaticum*, Paris, 1638; and Joannes Notayn Darauni, *Carmen de divina sapientia, auctore .... Bar-Hebraeo*, Rome, 1880.

3. A poem in seven-syllable metre, entitled "the ninth discourse on the human passions, in the form of a dialogue between the Body and the Soul." Each stanza has four lines. Beginning, f. 218 *b* :

מִאֲמָרָא דְּלֹא נִפְקָא אֲנִי מִן הַזֶּה הָיִל הַנֶּפֶשׁ  
 הֵלֵךְ תִּקְוֶה סַב מַעֲלָמִי בְּחַדְמֵי לִבִּי בְּפִי שֶׁנֶּזְעַמְתִּי  
 לִנְדָּא. חַיִּים בְּמִיָּה אֲהַבֵּם׃ לִבִּי מִפְּנֵי בְּלִבְיָהּ  
 בְּתוֹרָה לִפְתּוּחֵי חַיִּים הַנֶּפֶשׁ. הֵנִיבָה חֲפִצָּה חֲפִצָּה׃ זֶהֱנָה  
 זִמְתִּי נִתְּנָה לִבִּי׃ אֲמַרְתִּי לִפְתּוּחֵי חַיִּים בְּפִי שֶׁנֶּזְעַמְתִּי  
 מִחֲבֵרָה׃ הַנֶּפֶשׁ לִבִּי חֲפִצָּה׃ בְּחִינֵי מַחֲבֵרָה  
 מִלָּא׃ הָיִל אֲהַבֵּם לִבִּי בְּפִי שֶׁנֶּזְעַמְתִּי  
 הֵלֵךְ תִּקְוֶה סַב מַעֲלָמִי בְּחַדְמֵי לִבִּי בְּפִי שֶׁנֶּזְעַמְתִּי  
 לִנְדָּא. חַיִּים בְּמִיָּה אֲהַבֵּם׃ לִבִּי מִפְּנֵי בְּלִבְיָהּ  
 בְּתוֹרָה לִפְתּוּחֵי חַיִּים הַנֶּפֶשׁ. הֵנִיבָה חֲפִצָּה חֲפִצָּה׃ זֶהֱנָה  
 זִמְתִּי נִתְּנָה לִבִּי׃ אֲמַרְתִּי לִפְתּוּחֵי חַיִּים בְּפִי שֶׁנֶּזְעַמְתִּי  
 מִחֲבֵרָה׃ הַנֶּפֶשׁ לִבִּי חֲפִצָּה׃ בְּחִינֵי מַחֲבֵרָה



صُنِّدَ دُخْلًا ۞ صُنِّدَ. حَابِتْخَبِ رَجِهْ فِينَا هِيَعْبَا: هَانَا  
 هُنْخَلَا خَرِيْنَا لِيَهْخَا. صَعْبُكْ حَبِيْعْخَا: دُنْخَا:  
 مَحَبِّ رَجِيْهِ فِينَا لَسْنَحَا:

Each verse, it will be noted, ends with the letter |, which is preceded by the letter that commenced the stanza.

### Add. 2011

Paper, about  $11\frac{3}{4}$  in. by  $8\frac{1}{4}$ ; 225 leaves; the quires are unsigned, except the first of the second part (f. 78 *b*, 1 | الكراس الاول). The number of lines in each page is about 29 in the first part, and 24 to 28 in the second. Part I, ff. 1—67, is written in a good, regular, Jacobite *sertā*, and dated A. Gr. 2047 = A.D. 1736; part II, ff. 68—225, is not so well written and of somewhat later date. The contents are:—

I. The smaller, metrical Grammar of Barhebraeus, ܠܚܝܬܐ, with copious glosses and annotations, some of them in Arabic. See *B.O.* ii. 308, no. 11, and the editions of Bertheau (Göttingen, 1843) and Martin (*Œuvres grammaticales*, t. ii., Paris, 1872). This copy contains the section (f. 33 *b*)—

مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا  
 مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا مَلَا

The subscription, f. 55 *a*, states that the scribe, the priest Rizk-allāh (compare f. 60 *b*), son of Mattai, son of Rizk-allāh, the brother of the patriarch George, sons of the periodeutes 'Abd al-Karīm, wrote this volume during his youth and finished it by the addition of the vowel points at the age of thirty-seven, in the year 2047 = A.D. 1736:

ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ







ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ  
ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ.

5. Another, ܡܬܥܝܢܐ, f. 63 a, beginning:

ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ.

6. A third, ܡܬܥܝܢܐ, f. 63 a, namely:

ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ  
ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ. ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ.

It is repeated by a later hand, with some variations, on f. 67 a.

7. On ܡܬܥܝܢܐ, f. 63 b:

ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ.

8. Definitions of words, Syriac and Arabic, f. 63 b, beginning:

ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ.  
ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ. ܡܬܥܝܢܐ ܡܬܥܝܢܐ.



9. An extract from the Hexaëmeron of (Jacob) of Edessa, f. 64 *b*,

ܠܗ ܡܩܠ ܕܐܝܬܝܗ. ܐܝܬܐ ܥܕ ܥܝܗ ܩܠܐ ܕܡܠܟܐ  
ܡܠܟܐ. ܡܩܠܐ ܥܝܐ ܐܝܬܐ ܡܠܟܐ. ܡܩܠܐ ܥܝܐ ܡܠܟܐ.  
ܡܠܟܐ. ܡܩܠܐ.

10. On *προσδιορισμοί* or logical definitions, f. 64 *b*, beginning:

ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ.

11. Words of wisdom, ܡܩܠܐ ܕܡܩܠܐ, f. 64 *b*, in twelve-syllable metre, beginning:

ܐܝܬܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ ܕܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ.

12. A blessing on the Virgin Mary, f. 65 *a*:

ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.

13. Extract from a discourse of Isaac (of Antioch) on the divisions of the natural mind,

ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.  
ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ. ܡܩܠܐ ܕܡܩܠܐ ܐܝܬܐ ܡܩܠܐ.

beginning, f. 65 *a*:

לא חתן מלכה | מה ענין | בְּחֵלֶם | אֵלֶּיךָ. חֲמִידָה  
 חסד | לְחַיִּים. | לְחַיִּים | מְשֻׁבָּח. | חֲמִידָה | אֵלֶּיךָ  
 חֲמִידָה | אֵלֶּיךָ | חֲמִידָה. ..

Imperfect at the end.

14. *المحصورات الاربعة* an Arabic rendering of no. 10, f. 65 *a*.

15. The same extract from Isaac (of Antioch) as no. 13, but complete at the end. It is repeated on f. 66 *a*.

16. Various definitions and divisions, f. 65 *b*; repeated on f. 66 *a*.

17. A riddle in twelve-syllable metre, f. 65 *b*:

חַיִּים | חֲמִידָה | אֵלֶּיךָ | חֲמִידָה. חֲמִידָה  
 חֲמִידָה | חֲמִידָה. חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה  
 חֲמִידָה. חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה. חֲמִידָה

Repeated on f. 66 *a*.

18. A prayer to Christ, f. 65 *b*, repeated on f. 66 *a*:

חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה  
 חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה

19. The letter | as a symbol of the Trinity, f. 65 *b*; repeated on f. 66 *a*.

20. Verses in seven-syllable metre, חֲמִידָה | חֲמִידָה, f. 67 *b*, written by a later hand:

חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה | חֲמִידָה





Paper, about  $5\frac{1}{2}$  in. by  $3\frac{3}{4}$ ; 187 leaves; 20 quires, signed with letters, of 10 leaves, except the first, which has only 7, the sixteenth, which has 9, and the twentieth, which has only one; leaves are wanting after ff. 7, 156 and 187; 15 to 19 lines in a page. The writing is an ordinary Jacobite serṭā of the xivth cent. The contents are as follows:

১৮৮৬ খ্রিস্টাব্দে ১৯০০ খ্রিস্টাব্দ পর্যন্ত  
 ১৯০০ খ্রিস্টাব্দে ১৯০০ খ্রিস্টাব্দ পর্যন্ত  
 ১৯০০ খ্রিস্টাব্দে ১৯০০ খ্রিস্টাব্দ পর্যন্ত

[illegible]



מעלה מלא. לזכור כי אחרי שישנו זמן בענין  
 בחינתו מנהל. לזכור כי אחרי שישנו זמן  
 זכור כי אחרי שישנו זמן זכור כי אחרי שישנו זמן  
 זכור כי אחרי שישנו זמן זכור כי אחרי שישנו זמן  
 זכור כי אחרי שישנו זמן זכור כי אחרי שישנו זמן  
 זכור כי אחרי שישנו זמן זכור כי אחרי שישנו זמן  
 זכור כי אחרי שישנו זמן זכור כי אחרי שישנו זמן

2. Chap. 1, of the training of the body in the convent, f. 4 b:

מהלך מביא מלא מהלך מביא מביא מביא מביא  
 מהלך מביא מביא מביא מביא מביא מביא

3. Chap. 2, of the training of the soul, f. 17 b:

מהלך מביא מביא מביא מביא מביא מביא  
 מהלך מביא מביא מביא מביא מביא מביא

4. Chap. 3, of the Spiritual Rest of the Perfect, f. 42 b:

מהלך מביא מביא מביא מביא מביא מביא  
 מהלך מביא מביא מביא מביא מביא מביא

5. Chap. 4, Sketch of the author's mental and spiritual progress, with 100 maxims, f. 53 a:

מהלך מביא מביא מביא מביא מביא מביא  
 מהלך מביא מביא מביא מביא מביא מביא  
 מהלך מביא מביא מביא מביא מביא מביא

[illegible]

Subscription, f. 72 b :

ಎಲೂ ಅದೇ ಅರ್ಥವು (sic) ಹೇಳುವುದು.

II. Extracts from the *Kēthābhā dhē-Theghrath Teghrāthā* of Barhebraeus (see Add. 2003), f. 72 b :

[illegible]



חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
עַד עַד. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם.

Subscription, f. 76 b :

וְיִשְׁרָאֵל לְעוֹלָם. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם.

III. A large collection of Prayers for various occasions, f. 76 b :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
עַד עַד. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם.

1. Prayer before the services of the canonical hours, f. 77 a :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
עַד עַד. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם.

2. Prayer of Gregory [of Cyprus], f. 77 a :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
עַד עַד. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם.

Another prayer, f. 78 a.

3. Of Isaiah of Scete, f. 78 b :

חַיִּים וְחַיִּים. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם  
עַד עַד. אֲלֵלְיָהּ יְהוָה וְיִשְׁרָאֵל לְעוֹלָם.





هزيبنا بعدد مفسرنا. ونه الكا انا انا. ف.

7. Of Macarius of Alexandria, f. 99 b :

وكلنا انا مفسرنا الكهنة. مفسرنا. مفسرنا. ف.

8. Of Philoxenus of Mabbōgh, f. 100 b :

وكلنا مفسرنا الكهنة. مفسرنا. مفسرنا. ف.

9. Prayer for any hour, f. 102 a :

وكلنا بنوعنا الكهنة. خبز له مفسرنا. ف.

10. Of John the dwarf, f. 102 b :

وكلنا الكهنة. مفسرنا. مفسرنا. ف.

11. Of Isaiah of Scete, f. 102 b :

وكلنا انا. مفسرنا (sic) انا. انا. ف.

12. Of Paul bishop of سبط, f. 103 a :

وكلنا انا. مفسرنا. مفسرنا. ف.







## 22. Prayers of John the Monk and Seer ; viz. :

a. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰, f. 127 b.

b. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 (sic) 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰, f. 131 b.

## 23. Prayer of John Sābhā, f. 140 a :

𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰.  
𐌲𐌹𐌭𐌰.

## 24. Prayers of Jacob of Sērūgh ; viz. :

a. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰, f. 141 b.

b. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰. 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰  
𐌲𐌹𐌭𐌰, f. 142 b.

25. Prayer suitable for one who has sinned and repented,  
f. 143 a :

𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰.  
𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰 𐌲𐌹𐌭𐌰.  
𐌲𐌹𐌭𐌰.





V. Question addressed by Mār Severus the patriarch to Jacob of Sērūgh, f. 158 *a*:

ܐܢܬ ܩܪܝܬ ܕܐܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

VI. Of the Celestial Hierarchy and their dwelling places, f. 158 *b*:

ܐܬܬ ܩܪܝܬ ܕܐܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

VII. Creeds; viz.:

*a.* Of Severus, patriarch of Antioch, f. 159 *a*:

ܐܢܬ ܩܪܝܬ ܕܐܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

*b.* Of Philoxenus of Mabbōgh, f. 165 *a*:

ܐܬܬ ܩܪܝܬ ܕܐܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

*c.* Of Barhebraeus, f. 167 *a*:

ܐܬܬ ܩܪܝܬ ܕܐܬܪܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ



מאסמכנין ביהוה מוכיח ומכריח. ללכאמרי  
 מוכיח. לא מוכיח (sic) מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח.

VIII. On the oneness of the Body of the Messiah, f. 170 b:

מוכיח ביהוה מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.

IX. Sayings of the Philosophers, f. 172 b: מוכיח

מוכיח; viz.

Plato, f. 172 b,

מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.

Theophrastus, f. 173 a,

מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.

Demosthenes, f. 173 a,

מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.  
 מוכיח. מוכיח. מוכיח. מוכיח. מוכיח. מוכיח.

Pindar, f. 173 b,

הַיְּהוֹדוֹת אֵינִי. כֹּל אֵלֶּיךָ בְּנִי בְּעַל מַלְּכֵי מִסְּרָה  
 קָבִיל בְּמִסְרָה בְּקִדְשֵׁי לֵשׁ. לֹא חֶסֶד לְעַל בְּיָדוֹ  
 אֲלֹהִים וְעַל לְעִקְוָה. מִן מַחֲדָּה מִלְּךָ מִקְלָא בְּתַחֲמָה.  
 ־־־

Timonides, f. 173 b,

לְמַלְכֵי (sic) אֵינִי. מִלֵּךְ מַעֲבִיד בְּעִלְדָּה לֹא מִיָּד  
 בְּעַל בְּמִלְכָּה. הֵן לֹא מִלְּכֵי (sic) מִלֵּךְ חֶסֶד. אֵלָּא  
 אֲלֵהֶם. אֵת מִלֵּךְ מַחֲדָּה לְעַל בְּעַל לֵשׁ. אֵת אֲלֵהֶם  
 אֵת חֶסֶד חֶסֶד.

Democritus, f. 174 a,

בְּמַלְכֵי (sic) אֵינִי. אֵל לֵשׁ אֵת בְּעַל בְּעַל אֵת  
 לְעִקְוָה מִלְּכֵי בְּעַל. אֵת לֵשׁ אֵת בְּעַל. בְּעַל  
 לְעִקְוָה קָבִיל בְּעַל. ־־־

Sophocles, f. 174 a,

מַלְכֵי (sic) אֵינִי. אֵת בְּעַל מַלְכֵי בְּתַחֲמָה לֵשׁ  
 בְּעִקְוָה. אֵת נִסְבָּה מִיָּד לֵשׁ מַלְכֵי לֵשׁ  
 בְּעַל. ־־־

? f. 174 b,

לְעִקְוָה אֵינִי. מִלְּכֵי מִיָּד מִיָּד בְּעַל לֵשׁ  
 אֵת חֶסֶד מִיָּד. חֶסֶד אֵת חֶסֶד מִיָּד.  
 ־־־

Anaxagoras, f. 175 a,

אֵת חֶסֶד (sic) אֵינִי. מִלְּכֵי מִיָּד בְּעַל לֵשׁ  
 חֶסֶד. חֶסֶד חֶסֶד חֶסֶד. ־־־



Milesius (?), f. 175 b,

מלכיה (sic) אפי. חתב מלכ אבא חלל מלכיה.  
 בנחליו הללני חתב. (sic) חתב דאחיה דאחיה דאחיה.  
 דחלל. ח דחיה חל מלכיה דחל. ח.

Gorgias, f. 176 a,

חלל מלכיה אפי. חתב דחל דחיה דחיה דחיה.  
 חלל אבא דלל מלכיה דחיה דחיה דחיה.  
 חלל מלכיה חלל (sic) חלל חלל מלכיה חלל חלל.  
 חלל מלכיה דחיה דחיה דחיה חלל חלל.

Pericles, f. 176 b,

חלל מלכיה אפי. חלל מלכיה חלל חלל חלל.  
 חלל מלכיה חלל חלל חלל חלל חלל.

Theodore, f. 177 a,

חלל מלכיה אפי. חלל מלכיה חלל חלל חלל.  
 חלל מלכיה חלל חלל חלל חלל חלל.

X. Sayings of the Egyptian Fathers, f. 177 a:

חלל מלכיה אפי. חלל מלכיה חלל חלל חלל.  
 חלל מלכיה חלל חלל חלל חלל חלל.  
 חלל מלכיה חלל חלל חלל חלל חלל.  
 חלל מלכיה חלל חלל חלל חלל חלל.  
 חלל מלכיה חלל חלל חלל חלל חלל.

പഠനത്തിനു വേണ്ടി പണം കണ്ടു.

(sic) ၍ ပီၤ မုၢ်အံၣ် တဲၤတဲၤ န့ၣ်န့ၣ် န့ၣ်န့ၣ်

۱۰۷۰ مے فیصلہ : اقتدارِ مہرقہ ملکِ دلا سہجہ۔

[illegible][illegible][illegible]

Paper, about 12½ in. by 8½; 205 leaves; 21 quires, signed with letters, of 10 leaves, except **z** (9 leaves), **9** (8), and **h** (7); 26 lines in a page. Written in a good, regular, Nestorian *serṭā*, and dated A. Gr. 2045 = A.D. 1734. This manuscript contains

A collection of grammatical tracts, compiled by John bar Zū'bī (see f. 199 *a*); namely:—

[illegible]

وَمَسَّكَ سِوَاهُ دِيَارِهِمْ مَّحَذُوكًا لِّكُلِّ شَيْءٍ ذِّكْرًا وَكَانَ دِيَارِهِمْ مَبْنًى



See *B.O.* iii. 1, pp. 266—7, p. 307, note 2, no. I., and the edition commenced by Gottheil, *A Treatise on Syriac Grammar* by *Mār(i) Eliā of Šōbhā* (Leipzig, 1886); the portion published extends only to f. 7 *a* of this MS.

2. The Grammar of John bar Zū'bī, f. 24 *b*:

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

See *B.O.* iii. 1, p. 307, note 2, no. II.

3. On the seven parts of speech, a metrical discourse by John bar Zū'bī, being an epitome of no. 2:

ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

See *B.O.* iii. 1, p. 308, no. VII.

4. A metrical discourse of John bar Zū'bī on the four principal marks of interpunction, f. 180 *b*:

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

See *B.O.* iii. 1, p. 308, no. X.

5. A metrical enumeration of the conjunctions,

ܐܠܗܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

See *Brit. Mus. Add.* 25,876, no. 5 (*Catalogue*, p. 1177).

6. A metrical tract on the distinction between ܡܪܝܢ and ܡܪܝܢ, and between ܡܪܝܢ and ܡܪܝܢ, f. 181 *b*:







9. The Paradigm of the verb ܡܬܥܝܢ, f. 200 b. See Brit. Mus. Add. 25,876, no. 9 (*Catal.*, p. 1178).

On f. 2 a is written by a later hand a poem in honour of the patriarch Elias, beginning:

ܐܠܗ ܕܥܡ ܕܢܝܢܬ ܕܥܡܝܢܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.  
 ܕܥܡ ܕܥܡܝܢܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.  
 ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.  
 ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.

#### Add. 2014

Paper, about 8½ in. by 6½; 72 leaves, of which the first is blank; quires without signatures; ff. 1—61 have 18 lines in a full page, ff. 62—66 from 18 to 24, ff. 67—72 (of which ff. 67—70 are in double columns) 20 lines. Leaves are wanting after ff. 3, 26, and 61 (but not after f. 65). The writing is Jacobite serṭā of the xviii<sup>th</sup> cent., but there are three hands, ff. 2—61, 62—66, and 67—70.

This volume contains

1. The elementary Syriac Grammar of Timothy or Isaac bar 'Ebhēdh-Ḥaiyā, metropolitan of Āmid, f. 2 b:

ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.  
 ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.  
 ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ. ܬܫܡܕܐ.

See Brit. Mus. Add. 21,211 (*Catalogue*, p. 1180).



## 2. Verbal paradigms with Arabic glosses, f. 56 b :

ܠܥܝܢܐ ܐܬܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

## 3. The Dominical Feasts and the Feasts of the Martyrs for the whole year, as arranged by Jacob of Edessa, f. 60 b :

ܠܥܝܢܐ ܐܬܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

Imperfect at the end, concluding with Nīsān, f. 61 b.

4. The ten commandments, f. 62 a ; the seven commandments of the Church, *ibid.* ; the six sins opposed to the Holy Spirit, *ibid.* ; the seven mysteries or sacraments of the Church, *ibid.*, and similar items ; short prayers for different occasions, f. 63 b ; all *Kārshūnī*.

The four following pieces are in Syriac with an Arabic translation (*Kārshūnī*) in parallel columns.

## 5. The Lord's Prayer, f. 67 a :

ܠܥܝܢܐ ܐܬܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

## 6. The Nicene Creed, f. 67 a :

ܠܥܝܢܐ ܐܬܐ ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ  
 ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

7. The Song of the Angels on the Day of our Lord's Nativity, completed by S. Athanasius, f. 68 *a*:

ܠܥܒܕܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܠܥܒܕܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ.

8. The Song of the Angels at the Burial of our Lord, completed by the Fathers, f. 69 *b*:

ܠܥܒܕܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܠܥܒܕܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܠܥܒܕܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ.

9. Prayers in Syriac for the canonical hours, f. 70 *a*:

ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ.

(*a*) Morning prayer by Philoxenus, f. 70 *a*:

ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ.

(*b*) A morning prayer to be used by monks, f. 70 *b*:

ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ  
ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ.

(*c*) There should have followed a Prayer by Philoxenus, but only the title is given, (*sic*) ܡܢ ܩܕܝܫܐ ܕܢܒܐ ܕܩܠܠܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ ܥܒܕܐ, and the MS. ends abruptly, f. 72 *a*.









On f. 57 *b* the letter א ends with ❖ אָדָם אָדָם ❖ אָדָם אָדָם, and then begins a new but short series:

אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם

This ends on f. 60 *b* with

אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם

Next come excerpts of a different kind, f. 61 *a*:

אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם

They are explanations of foreign words, mostly Greek; e.g.

אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם  
אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם

Imperfect at the end, terminating with אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם אָדָם, f. 67 *b*.

In the original wooden boards.



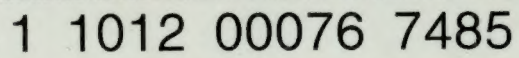








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